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"The Lever That Moves The World."

HYPNOTISM

Its Psychology
and Application.



By C. E. BELCHER, M. D.
1902.

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DEDICATORY.

Hypnotism has survived the period of discredited theory, and has burst forth from its Chrysalys state to expand in winged flight and ever living truth.

To those who desire light and truth and power, this book is dedicated by
THE AUTHOR.

Gift

Author

(Person)

0 24 '06



Preface.



In writing this work on Hypnotism, my one object has been to instruct. I sincerely believe that I will have been successful in the accomplishment of that object.

My reasons for having quoted from the writings of different noted authors, have been that you might have the benefit of all known of this so-called occult science.

I believe I have "Sounded the depths" and have made plain herein the wonderful workings and power of Hypnotism.

I have this assurance from many who have made thorough and careful study of psychic force and cause, who have from time to time read my manuscript. In consequence of this assurance and my own convictions, which are founded upon results of years of investigation and study, I send this out to the world, believing that the mysteries to a great extent have been unveiled.

Of this I am certain, that one with an honest desire to learn, one who will carefully study and act upon the advice within, may

in a short period of time learn all that I and many others have learned by years of persistent application and studious investigation of this at one time hidden mystery.

I have endeavored to so arrange the story, the methods of manipulation, the causes and reasons for, as well as the results, that the reader may be and will be led up to that high point of perfect confidence, where all may be seen as I see it, and that magnificent attainment of mastery of self be gained. This mastery of self is in store for you, a birthright from the all-powerful Creator.

The wondrous Christ attained this mastery and through its gigantic force, darkness has been dispelled, the beacon light shines o'er a greater portion of the globe, and through the force of that mastery the glorious halo is even now scintillating through the benighted corners of the earth.

Mastery of self is the key to power. It is yours for the grasping.

THE AUTHOR.

Oct. 25th, 1901.

HISTORY.

HISTORY.

The many wonderful and so called occult manifestations due to Hypnotism, have been developed through the ages little by little, until now, a fixed science has been evolved, and Hypnotism is acknowledged as a science, distinct, standing by itself, as do the other sciences, and recognized as one of the greatest of all sages, by thinkers and scholars.

Hypnotism the magnificent, Hypnotism "the lever that moves the world," the peculiar and mighty manifestations of this more than mighty force, are brought about by soul power producing the Hypnotic condition, or state in those, who to a greater or less extent are controlled by it.

Since mind first dawned, it has been the great all-powerful force, controlling, prompting, binding, moving all organic life to some end. Mind and soul alone control, and, coupled with a healthy physique, is the great wonder worker of earth, is now, has been, and will be, and through this soul, and by this soul controlling, sometimes cursing, often swaying, but at all times holding.

This soul power producing Hypnotic state, moulds today, destiny of man, church, and state, as in the ages past.

The Priesthood of Egypt were adepts in soul transference. They held for ages, as in a vice, the very mind and soul of that ancient and mighty people, yet the few controlled, their lives, their very homes, their grand country was calmed or swayed, led on to blood or back to peace by the few, and could the voiceless Sphinx of the loitering Nile, but speak, it would give but further proof of the perfect degree of the "Mystic Art," which was developed at that remote date. If history, from its dawn, could have been indelibly inscribed upon the tablets of time and truthfully kept, startling indeed would be the tale unfolded of power, power of love; power of hate, happiness and despair brought out through the mystic workings of this occult force.

Back, back in the dim ages of early Egypt, when the basking lotus peeped up from its sunny bed upon the calm bosom of that lovely, scarce rippling stream upon those mystic shrines, and bent its ear to those encantations and priestly rites which, weird and soft and low, then wild with dance and revelry, sinking again to the sweet, calm, happy well atuned melody of lute, and voice in scarce audible prayer, brought

on the spell the Priesthood sought. Then Egypt was peopled with prosperous and happy husbandmen, or overrun with the wild, half-crazed warrior, led to blood by what? the magnetic influence of the few controlled by "masters of the mystic spell." The populace then, as now, did the bidding of the few, and mind ruled.

So down the centuries, from generation, to generation, by the laws of progeniture and heredity, has been passed this occult force, until by birthright, it is now ours, ours to command. The whole world of man, as susceptible to the power of the "Mystic Art," as were our progenitors, and to the whole world of man has been transmitted this same mystic force to use for personal power, and even public control. No race of people was ever known without controlling minds; no great book was ever written, except through the confidence given by magnetic spell, and inspiration through auto suggestion.

Painted upon the star studded, rounded arched dome of the Egyptian temple of Dendera, the Goddess Isis, holds by the hand a child, while with the other hand she makes passes in front of the little fellow

with all the fervor and impressiveness of a Hypnotic Operator.

The idea of divination as brought about by intently gazing into vessels of liquid or at crystals, has for all time been a potent power in producing magnetic phenomena. The Magi of the Persians for thousands of years, have thrown themselves into the Hypnotic state by fixation of gaze.

Diodorus of Sicily, wrote: "The Priesthood of Ancient Egypt, asserted that Isis made himself manifest to men while sleeping, and gave them much information regarding remedies used in the treatment of the sick, and in this manner gave them such confidence in themselves, that they cured many patients despaired of by the Doctors."

The Mythology of India represents Vishna with hands extended and from the finger tips are issuing flames. From then until the present time many sensitive subjects, who are entirely en rapport with the Operator, affirm that they see these peculiar violet or bluish colored sparks or halo emanating from the fingers of the Operator.

Hippocrates was a firm believer in Hypnotic and somnambulistic phenomena. The Mountainists were called taskodrugites, because of their habit of holding their fingers to

the mouth and nose while at prayer. Brugoch Pasha tells us of the most wonderful Hypnotic states induced by the Gnostic Schools in Egypt, during Divine Worship, in the first Century. At these times the eyes were closed, and many peculiar hallucinations were manifest, particularly, apparitions of Gods. In many convents of the Greek church have these peculiar Hypnotic conditions been noted. The most notable, perhaps, the Omphalopsychics, who by gazing at the Omphalos, or umbilicus, being in a Hypnotic state.

That great Authority on Ethnology, Bastian, has shown to us the very close relationship of psychic manifestations, noted among the uncivilized to Hypnotism, and states "That a more exact study of Hypnotic phenomena by individual travelers would be of great service to popular Psychology; the phenomena which occur spontaneously among uncivilized populations should be more carefully examined and brought into closer relation with Hypnotism."

Nietzsche believes that the dream state of the civilized occurring during sleep often occurs among savages while in the waking condition; he writes:—

“We are all like savages in our dreams, the perfect clearness of dream ideas, which presupposes an unconditional faith in their reality, recalls conditions of primitive humanity when hallucinations were extraordinarily present.” Among the religious rites of the Annamites the subject attains Hypnosis by fixing his gaze upon burning sticks attached behind the ear of the Magician, who attracts by turning his head.

Down through the middle ages have these phenomena been manifest. The Priest Gastner, in 1772, demonstrated undeniably the existence of this power by so called stigmas and witchcraft, producing by his exorcisms, total insensibility.

During the sixteenth and seventeenth centuries, Father Kirchner, Burgraeve, Heliotius, Maxwell and others, considered that Hypnotic power lay in the magnet, while earlier, Paracelsus taught that there was a double or animal Magnetism, and that the Magnetic fluid of a strong and healthy individual drew toward it, and to it, the weaker and deteriorated magnetic fluid of the unhealthy one.

At the close of every century, there seems to have been an unusual excitement and irresistible attraction toward the investi-

gation of occult sciences; does the cycle of the Centuries still control as the ancients truly believed and fervently taught? Can the moon, whose power lifts the seas, all the seas, lift us? The phenomenon of reproduction in all organic life is controlled and regulated by the moon as certainly and as regularly as are held in their orbit the worlds of the Infinite Universe.

I believe those ancient people grasped through deep thought, or highest inspiration, ideas and knowledge of the occult, which, to some of them at least, unveiled the mysteries, that they indeed were en rapport with the infinite Begetter. Controlled by the benign laws of the Almighty God, and that soul to soul they entered His presence.

Down toward the close of the eighteenth century while the whole world was expecting and hoping for something new and startling; just when the overheated temperaments of the populace were in a receptive and expectant state; willing that anything new come, even though it be magical, there arose prominently before the world, a man destined to fill the already waiting minds with wonder; one who had been traduced and maligned; one who had heretofore been to them a charlatan, and in

their minds an impostor, but at this time the whole English speaking world listened, halted in their dissensions and believed. That man was Autoine Mesmer. His ideas and teachings led to the vast researches in psychological manifestations, which have led to what is known to the world to-day as Hypnotism.

Mesmer was born in Germany, in 1734, and at an early age turned his thoughts toward the mysterious, occult and unfathomable. When but thirty-two years of age, he presented to the faculty of that renowned city of Vienna, his thesis for the degree of Doctor of Medicine. The subject of his thesis was: "The Influence of the Stars and Planets as Curative Powers."

He was granted his Diploma, and shortly afterward, falling in with a noted Jesuit, Father Hell, learned of the similarity of their ideas, and strengthened by new faith, he began a series of marvelous cures by the use of a magnet. He taught that the sun, moon and stars all acted upon the human body by means of a mysterious fluid which he called animal magnetism. He made many wonderful cures in Vienna, and for some unknown reason went to Paris where he very soon gathered around him-

self, converts among the learned men of the Medical class, particularly, the Count D. Artois, a very learned physician and a Professor of the Faculty of Medicine. He became very popular. Hundreds were anxious to be magnetized, and his business became so enormous that he was under the necessity of employing assistants. One of his followers, the noted Deluge, Librarian at the Jardendes de Plantes, who was called the Hippocrates of Magnetism, left this account of Mesmer, and his experiments:

“In the middle of a large room stood an oak tub four or five feet in diameter, and one foot deep. It was closed by a lid made in two pieces, and encased in another tub or bucket. At the bottom of the tub a number of bottles were laid in convergent rows so that the neck of each bottle turned toward the center. Other bottles filled with magnetized water tightly corked down were laid in divergent rows with their necks turned outward. Several rows were then piled up and then the apparatus was pronounced to be at high pressure. The tub was then filled with water to which was sometimes added, powdered glass and iron filings; then were also some dry tubs that were prepared in the same manner, but

without any additional water. The lid was perforated to admit of the passage of movable, bent, iron rods, which could be applied to different parts of the patients' bodies. A long rope was also fastened to a ring in the lid, and this the patients placed loosely around their limbs. No diseases offensive to the sight were treated, such as sores, wens or deformities.

The patients then drew near one another, touching hands, arms, knees or feet. The handomest, youngest and wisest magnetizers held, also, an iron rod with which they touched the dilatory or stubborn patients. The rods and ropes had all undergone a *preparation*, and in a very short space of time patients felt the Magnetic influence. The women being the most easily effected, were almost at once seized with fits of yawning and stretching. Their eyes closed, their legs gave way and they seemed to suffocate. In vain did musical glasses and harmonicas resound, the piano and voices re-echoed. These supposed aids only seemed to increase the patients' convulsive movements. Sardoniac laughter, piteous moans and torrents of tears burst forth on all sides. The bodies were thrown back in spasmodic jerks; the respirations sounded like death rattles;

the most terrifying symptoms were exhibited. Then suddenly the actors of this strange scene would frantically or rapturously rush toward one another, rejoicing, embracing or thrusting away their neighbors with every appearance of horror.

“Another room was padded and presented a different spectacle. There, women beat their heads against the padded walls or rolled on the cushioned-covered floor in fits of suffocation. In the midst of this panting, grieving throng, Mesmer dressed in a lilac coat, moved about extending a magic wand toward the least suffering, halting in front of the most violently excited, and gazing steadily into their eyes while he held both their hands in his, bringing the middle finger in immediate contact to establish the communication.

“At another moment he would, by a motion of open hands and extended fingers, operate with the great current, crossing and uncrossing his arms with wonderful rapidity to make the final passes.”

Baily was also an eye witness of these scenes and he writes of the wonderful influence of the Magnetizer, and of the manner in which by a glance or some pass,

he could waken the sleepers from their somnolence.

The finest people were attracted to him to witness these Demoniactal convulsions and undoubtedly to experience them, which in many cases lead to attacks of genuine nervous prostration.

In time, the better thinking class became exasperated, and public opinion was aroused against Mesmer, who, made mad, as it were, by his successes, was led away from his legitimate vocation, the healing of the sick, and became in time a perfect Charlatan.

He purchased the Hotel Bullion in the place De La Hose and there ran riot with his clientage. He magnetized a tree at the end of the Rue de Bondy while in the zenith of his power, and the sick by thousands by their own request, were tied to it in the hope of cure. He evidently overdid it all, and later on when he requested the Academy to investigate his experiment, they disclaimed themselves unable to agree, and the Royal Society of Medicine in emphatic terms denounced him, and in 1784, the government interfered, two commissions were appointed, one from the members of the faculty, the other from the members of the Royal Society of Medicine. The reports

of these commissions read like discussions upon some subject of which they were totally ignorant. Courmelles, in his work on Hypnotism, writes of the deliberations of these commissions.

“They sought for the fluid not by the study of the cures effected, but in the phases of mesmeric sleep. These were considered indispensable and easily regulated by the experimentalist. When submitted to close investigation, however, it was found that they could only be induced when the subjects knew they were being magnetized, and they differed according as they conducted in public or in private. In short, the imagination was considered the sole active agent.”

Whereon DeElson remarked, “If imagination is the best cure, why should we not use the imagination as a curative means?” Did he who had so vaunted the existence of the fluid, mean by this to destroy its existence, or was it not rather a satirical way of saying, “You choose to call it imagination, be it so, but after all as it cures, let us make use of it.” This second hypothesis seems the true one. The two commissions came to the conclusion that the phenomena were due to imitation, imagination and con-

tact, and that they were dangerous, and consequently should be prohibited. But one of the commissions could see the true force of magnetic influence. This was in 1784.

In 1813, the great naturalist, Deluze, wrote exhaustively upon the subject, and from that time on magnetism or mesmerism, or more properly speaking, Hypnotism, has been thoroughly investigated and is now accepted.

About 1814, Baron Du Polet, invented his magic mirror. It was indeed a magic mirror, for it was but a black circle drawn upon the floor with charcoal at which his patients were made to gaze with fixed attention until in a receptive state, then by suggestion upon his part they were led to the "Denomical Exhibition." As in the case of Mesmer and his followers, it will be seen that all these methods of different operators were used simply for the purpose of attracting attention of the subject from themselves and thus bringing their soul "En rapport" with that of the manipulator.

In 1841, Braid, a Physician of Manchester, England, made a series of investigations prompted by the "Experiments Magnetic," of the French Magnetizer, La-Fontaine.

At this time the honest scientific study of Hypnotism really begins. Braid became thoroughly acquainted with cataleptic phenomena and with suggestions, and used Hypnotism honestly and therapeutically. He used it to perform painless surgical operations, as did many others, yet in spite of all their many wonderful works and deeds, Hypnotism found no general acceptance, until about the year 1880, when a great Medical school of France, that of Nancy, took up the study in a scientific manner, and to quote Albert Moll, "the interest then became general." Prof. Burnheim, of Nancy, who incited by Dummet, had studied the question with Quibeault and had accepted the latest views, published a book, "DE La Suggestion" in 1884. He gave in it examples of curative effects of Hypnotism, the phenomena of which he says are of a purely physical nature. Besides this in Nancy, Beaunis worked at the Physiology of Hypnotism, and Quiegevis at the forensic side of the question. Then followed in France, the contest between the schools of Charcot and Nancy, in which the latter has gained ground more and more, even in Paris.

People began to busy themselves with Hypnotism in other countries as well as

France, chiefly on the lines of the school of Nancy.

It is true that, as has already been mentioned, the study of Hypnotism had been begun in various countries in connection with the work of Charcot. As, however, in consequence of the rather one-sided standpoint of these investigations, the different inquiries failed to find any lasting satisfaction. Even the name of Charcot failed to give a general extension to the study of Hypnotism. Only when the school of Nancy created a surer basis for Hypnotism by a more profound psychological conception could people elsewhere, begin to devote themselves on a larger scale to the study of it.

In France, itself, the importance of the Nancy investigation was more and more recognized, and even those who had at first considered the experiments of Charcot to be of higher value, turned in large numbers to the school of Nancy.

Hypnotism found an entrance to other countries, Northern Europe and Belgium, where for the first time we have record of the legal profession making a study of it. Several lawyers like Boujean and Maller, interested themselves in the new science,

especially in its forensic aspects. The medical profession throughout the world accepted it as a most valuable adjunct in the treatment of diseases, until today it is recognized as such, and the chair of psychology and hypnotic therapeutics is a firmly established fixture in our medical schools. Many valuable works of the subject are in print; there are no longer any secrets connected with it. The whole student world may know. No doubt, or suspicions connected with it. Like all great professions it had to fight its way from generation to generation of doubters and unbelievers, to lose or win; it has won; it is ours to command.

The Medical Profession have been the first to take advantage of and use this power, but here and there we hear of those following other professions, who have investigated and made study of it, and by keeping their knowledge secret, have climbed to wealth and power by use of it, and here let me say that the great secret of success through Hypnotic control, particularly outside the Medical profession, is in keeping from the world the fact that one ever even heard of it, you are obliged to manipulate your subjects differently than the Doctor of Medicine. Your methods, as you will be taught in the

following pages, will be different, known more to yourself than to the world. You will be taught to send your soul to them without the verbal message, and draw their soul to you without a word from them, taught as one great author upon Hypnotism writes, "To think into them." Aided in many instances by verbal suggestions, but not at all times. The eye and well timed gesture, the calm but firm expressions of the features all act and take up their part in inducing hypnosis, but never for a moment forget that it is implicit confidence in and mastery of self that sends out or draws to, the soul. This is the great secret of control, mastery of self.

I will repeat this through this work, not to tire but to impress, and when once you have learned this great lesson and possess this confidence, and are self impressed and self possessed, you have "Climbed the Heights;" the rest will be easily gained. Mastery over self is mastery of the soul. This self mastery and this implicit confidence in self, and this self possession will elevate you, will place you upon a higher plane, will brighten your life, will give you the long sought, longed for power, and dem-

onstrate the mighty force of the God life, the spirit, the peuma or soul; it will lead you to peace. "The strain off."

The following clipping is apropos, a beautiful poem lesson in Auto Suggestion:

HAPPINESS, FAITH.

"Talk HAPPINESS, the world is sad enough
Without your woes. No path is wholly
rough;

Look for the places that are smooth and
clear,

And speak of those to rest the weary
ear

Of earth so hurt by one continuous strain
Of human discontent, and grief, and
pain.

"Talk FAITH; the world is better off with-
out

Your uttered ignorance and morbid
doubt.

If you have faith in God, or man, or self,
Say so; if not, push back upon the
shelf

Of silence all your thoughts 'till faith shall
come;

No one will grieve because your lips
are dumb.

PSYCHOLOGY

of

HYPNOTISM.

PSYCHOLOGY OF HYPNOTISM.

Hypnotism, what is it? It is the all-pervading soul power, that grand part of the infinite God within us, co-partners in body, and spirit with that mighty force, which threw the Universe into being and which holds in space the worlds. It is our own soul. The infinite wonder of the ages gave it to us, to use in this grand co-partnership. We may drift along, as do the masses, to that inevitable moment when we must give it back without a knowledge of its use.

Reader, if you will but peruse the contents of this volume, act upon the advice given herein, the whole world is your garden; till it; work it, and the beauties of the world will manifest themselves to you as never before. Brightness from clouds, love from hate, happiness from despair, power from weakness, it is ours for the time, and you in time will believe, as do those, who have made study of this mystic wonder, that there is but little of the occult or mysterious about it, that it is but the manifestation of brilliant endowment or magnificent mastery of the soul life, handed you for your own behoof by the beneficent hands of the ever living God.

You will have pass before you innumerable and incredible manifestations of

wonder, then the light. I have seen this, have felt, have known of it. Until now that the light is thrown on, I no longer doubt but that the soul does become disassociated from the physical being, and is placed "en rapport" with the infinite of which it is a part.

The incantations of soothsayers of the ancients with their invocations and oracular utterances, scoffed at as they have been for ages, by the masses, ignorant of the cause of these mysterious performances, are to the student of today but symbols of the wonderful light, which made bright those days we are so prone to number among the dark ages.

The light, airy and beautiful story of Oriental life embodied in the history of the Prince of India, "The light of Asia." Budda; from birth to Nirvana, is one long, lovely recital of the mystic works of those by whom he was taught the miraculous doings of their pupil, who, if the story be half true, became master of them all; to him the mysteries were unveiled, the soul a power to wield that he might control the world, but first himself. This, dear reader, is the foundation upon which to build. Control thyself.

All through the dim history of the past, uncertain as much of it may be, there are many indubitable proofs of mind and soul culture, which point to the fact that there were many, who were past masters in the use of Animal Magnetism, or more properly, Soul Transference through Hypnotism.

Our Savior, from His birth to the close of His eventful career, gave evidence of the possession of that power over self, which gave to Him the mastery, that mastery of self, of flesh, and even His majesty, the Prince Royal of Sheol, that mastery only possible through absolute self control, and only to be acquired through suggestion or self Hypnotism, and as did he control himself, so did he mould by that same power, those about him; so did he command those who followed him, and through that power did he mould the destiny of the world.

From the miraculous suggestion and wondrous works of Christ, have come the mighty light of civilization. From Judea and the Cross, athwart the deep, in all receptive lands, has this great mastery made itself manifest; mastery of mind over matter; man lord of himself lord over all.

“From Africa’s sunny fountains,
From India’s coral strand”

have been handed down to us, the mighty evidences of this mystic entrancing art, but the idolatry and dark superstitions of the earlier past were outdone and overshadowed by the wondrous works of Him, who hypnotized the sea; of Him, who gained the mastery, and gave it to the world as freely as He gave his blood when He openly taught, that He who mastered self, mastered all.

The history of the church is but one long story of Hypnotic control.

The history of medicine is but one long story of Hypnotic control, or mystic manifestation, coupled with more and more a perfect understanding of the use of "herbs and simples," but never losing sight of that great controlling force which draws the soul out that the body heals. What meant Shakespeare as he prompts Othello to exclaim?

"Not poppy nor mandragora,
Nor all the drowsy syrups of the world,
Shall medicine thee to that sweet sleep
Which thou own'st yesterday."

The history of politics is but one long story of diplomatic well timed Hypnotic control. I have seen and heard Blaine, the Magnetic; have seen and heard Roscoe Conkling, the majestic, hold spellbound a

multitude in a vast magnetic seance, and in Wm. Jennings Bryan, we have today, one of the greatest living examples of personal Magnetic, Hypnotic, controlling power the world has ever known. (An honest confession from a republican, but a tribute of regard.) Political policy, political creeds, political platforms could all be swept to sea, could a man like that come in personal contact with all the people. Views, ideas, reasoning, all melt and vanish under the spell brought about through personal contact with such a man as he.

In Utica, N. Y., a few years ago, I listened attentively to the trial of a man prosecuted in the U. S. Court, the jury, the audience knew it but Howe, that great criminal lawyer of New York City, was his Counsel. He began his plea; he wrought upon one after another of that jury. He carefully and insidiously, with impressive voice and gesture, so manipulated and moulded them, that one by one, they were brought into a receptive state; then cautiously as the reptile charms the little bird, he wound around them the mystic spell of his impressive power. The judge, the stern judge, was moved. The gaping, listening crowd were moved. The jury, yes, they

were moved. They retired; soon they returned, and, in the quietude of that vast chamber of justice, the half paralyzed, tremulous voice of the foreman spoke the words that set free a criminal: "Not Guilty." This was but one of the long list of triumphant victories for him. His knowledge and application of Mesmeric or Hypnotic power over his fellows made him famous. His fame rendered him wealthy.

After long study and much observation and investigation of this wonderful force of power, I am constrained to believe that there is behind it some degree of physical strength, not in the results themselves, but in the fortifying of the psychological state, the backing up, as it were, of strong mind by wholesome nerve state, due in a great measure to perfect physiological condition. Of this I am certain, the operator, when in the most perfect physical state, when thoroughly rested, does most perfect work. I give this much credit then to the physical, while without doubt, the manifestations are brought through psychological or true soul force.

The physical has much to do in the matter, if in no other than in a supplementary way. The more perfect one's con-

fidence in one's self and in one's methods, as an Operator, the more confidence will the subject place in the Operator. Every motion, every utterance will display self-control and self-confidence, which is necessary to the mental equipment of a successful Operator, and the more perfect the physical, the more control of the mental; then, while physical phenomena are, undoubtedly, due to immediate mental force, bodily strength, or physical force is secondarily a factor in bringing about these results.

That this Will o' the Wisp, this vaporish something, soul or spirit, transpires, passes out under the calm and perfect quiet of the dream-sleep of the Hypnotic state, no longer admits of a doubt. The prophets believed it; the sibyls of that magnificent city upon her seven hills, knew of it and exercised it. The Christ taught it, and gave the most wonderful demonstrations of it. Ceilsus writes of it, and Asclepiades practiced it. This soul does go out wrapped in mystery, and clothed in magic, yet it goes out, goes out to the infinity who gave it, goes out to commune with the soul life of others, who are in affinity.

Mesmer, Bimheim and others, who

taught it, have been laughed at, and scoffed at.

Shakespeare was inspired by this psysic power, and an analysis of his wonderful writings gives certain proof that he knew it all, had felt it all, and his mighty reputation is due to the very fact, that he did know. No man could write as he did that did not.

For years I have endeavored to analyze this power, to determine if I could, what the Hypnotic force is, and what receptive part of a being is acted upon.

Since 1874, I have made this subject a persistent study. During the winter of '74 and '75, I was a pupil of Prof. Reynolds in his nomadic (if I may use the term) School of Mesmerism. He was a master in his art, and a master as an instructor, as a large number of my associates of that time well remember. His teaching at that time was somewhat similar with that of today, and brought the answer equally as well. I remember he claimed it was nerve force and vitality from the operator passing up along the Radial nerve of the subject, thus overcoming them. I believed him. He taught us that the Radial nerve was the most sensitive of all, that it was more intimately associated with the mind than any other,

hence through that nerve the strength of the operator was passed into the subject. By firm pressure upon the space between the knuckles of the index and second fingers by the thumbs of the operator, while holding the subject's hands, who, after having by a steady gaze at a coin, floated into a receptive state. Yes, the soul went out, out to Prof. Reynolds then, just as it does today to others; his practice perfect, his theory at fault.

It is the soul life that is operated upon, it is the soul life that brings about the phenomenon of control, it is the soul, nothing but the soul. The grandest phenomena ever seen, are soul phenomena, the mightiest manifestations of human power through the cycle of the centuries.

Nations have been built up to pomp and magnificence in a day by this soul power, or swept into oblivion with scarcely a history, by the magic wand of power of soul.

You ask what this soul may be? I will tell you. It is a part of that all-powerful Begetter, who hurled through space, the worlds; who holds in the hollow of His hand, the fathomless, limitless, infinite Universe; the Pater, the Father of all, the Almighty God. It is a birthright from Deity, and

when done with it here, His everlasting love will again absorb it; take it back to Himself. Will personal consciousness go with it? I hope so.

Our soul is the spirit of God handed to us—His noblest work. It is the power of God within us, that is manifest when magnetic influence or Hypnotic phenomena are evolved; it is the force of the God life, the soul, not the force of the sexual life; not the life physical. Were that the case, during the dream-sleep or Hypnotic state, while absent from the body, death would ensue. This is not the case, the manifestations of the physical life go on, are not disturbed, consequently it is not life, neither is it the mind, for the mental state in all manner of ways is present during the Hypnotic spell, it is the soul, then, the God life, the spirit life, that controls, passing from one to another, from place to place; it is God in us, and we in Him; thus then are we physical, mental and spiritual, a perfect TRINITY, henceforth forever, and have been since the dawn first brightened human existence.

It is the soul, then, with which we have to deal; it is the soul and its mysterious triumphs and powers, which, by control of the physical and mental being, bring about

the startling results of Hypnotic manifestations. It is not the physical or mental force that enables one to outride the storms and tribulations of this life; it is the inspiring confidence given by the soul, this God life, and it is this confidence which one must gain.

Little by little it will come until the soul strength and power be manifest; then will be the victory, the victory over self, greatest and most fruitful of all.

I am not writing this that you learn this Mystic Art; that you may control others alone; I will go further and teach you self-control, the richest pearl of all.

All who have carefully perused the foregoing will naturally inquire why it is then that Hypnotism may be, can be, and is used through criminal suggestion for wicked and perverse ends.

I will tell you. It is all plain. As the tree is bent and blighted by improper and unnatural surroundings when it might have grown to perfection, so the soul is blighted and dwarfed by the mind for the time controlling it; as the pure, sweet, innocent, little child through improper surroundings and associations, too, often becomes a moral pervert, so does this soul life

become perverted through control of a vicious and wicked mind, and thus becomes for the time, an instrument in wrong doing.

As the mind is, so through association does this soul life become almost dormant in many; in others, the dominant spirit for good or evil.

It is the soul then, that carries the message prompted by the controlling mind. There is nothing in the wonderful manifestations of clairvoyance, the cataleptic state or the Hypno-somnambulistic phase, but the workings of the lightning winged soul.

The mystic phenomena of telepathy are soul phenomena, spirit affinity, nothing more, nothing less; the soul life, the all-powerful spirit of the God who gave it, is the force of Hypnotism, the power behind it all.

Confidence and perfect faith in one's self can only be begotten by impressions firmly fixed through associations from time to time by control of others, and by that greatest of all powers given to the human being, control of self. Thus has the infinite God left to us our destiny. Will we allow the world to mould it, perhaps to ruin, to give back that soul dwarfed, blighted or unsightly, or will we by the God-given powers within us,

mould it into a true, perfect, happy one, in harmony with that of the Great Giver of all. Then, when it does return, may consciousness go with it.

In this is found, I believe, a scientific demonstration of immortality. This soul unentangled from the physical self, floats off and out, up and back to Him who gave it, and if we have failed to use it, if we have allowed it to lie dormant, certainly we have not developed it. It was given to us to make use of.

HYPNOTIC
INDUCTION.

HYPNOTIC INDUCTION.

In the following pages I will endeavor to carry you along from one method to another of producing this wonderful soul power, which, prompted by the mind and suggestion in many forms, is truly the

“LEVER THAT MOVES THE WORLD,” and gradually confidence and faith will dawn upon you and with them will come the power; as one learns to read, letter by letter and word by word, so this grand science will be taught you, so must you learn it by first learning the induction of Hypnotism, as does the stage Hypnotist manipulate his subjects.

His exhibitions are to cater to the pleasure loving public only, but the grand faith, the implicit confidence, which leads to greater works, more silent works perchance, which will give you the soul control sought, can only come through learning just what he has learned, but not necessarily put to the same use.

It is the induction of true Hypnotic state in others by these methods, that places the faith and confidence in one sufficient to later on induce the same state unknown to the subject. Many read and study upon this science until thoroughly conversant with

it, until perfect confidence does come to them before making any attempt to exert it; influence over others may never go further than a perusal of works upon the subject; confidence is induced, they believe, without other or more extended investigation, and are better and stronger because of it, but they have not learned all. You may.

I would advise that you select from your acquaintances or from among strangers, when the opportunity presents itself, those who will allow you to place them "under the spell" to practice upon them, as it were; there will no harm come to them or to you if your motives are honest and sincere.

The restful state induced brings calm and perfect quietude, and the rule is, that during Hypnotic sleep, excess of nervous energy is stored up, and the whole physical and mental state is in consequence built up and strengthened, placed upon a normal plane and into conditions favorable to the true establishment of functional harmony.

Thus the soul is freed through Hypnotism and spontaneously asserts itself. It has been a recognized fact for many years that a human being can be thrown into an artificial sleep during which he sustains such a relation to the operator, who has induced

it, that he is sensitive only to what the operator tells him he is sensitive, and is wholly subject, as far as his mental operations and physical actions are concerned, to the volition of the Hypnotist.

A Hypnotized person sees, hears, tastes, smells and feels what the operator says that he sees, hears, tastes, smells and feels, and nothing else.

For the time being his soul is surrendered to the person who has Hypnotized him. As a rule he gives no heed to the voice or commands of others.

His condition is one of passive obedience, the primary or objective mind being entirely in abeyance, and the soul, the subliminal self, for the time controls. This is simply the state of perfect calm. All strain off.

His ears have become avenues of suggestion, and thought impressed by emphatic declaration upon the subliminal self, mould and irrevocably influence the mind and character of the individual. Directions given are carried out in the minutest detail and suggestions at variance with the subjects; dominant ideas are readily accepted without being given even the benefit of a

doubt, and are fulfilled previous to and after waking.

Hypnotic influence in some of its many forms is a most potent instrumentality in moulding mind and character, and that it is superior to the conventional methods of instruction, is perhaps, an assertion startling, yet true.

Quackenbos writes:—"The moralist and preacher address the self that is not in control. The flesh entangled, hesitating, easily tempted and entrapped objective self, hence their appeals are so often futile. The suggestionist invokes the better, subliminal self (the soul) invests it with control and seldom fails to effect the desired purpose. Discriminating Hypnotic suggestion is thus a more powerful agent than objective religious exhortation for the moral reformation of the young and thoughtless.

Human beings are Hypnotizable by other human beings, between whom and themselves exists a peculiar sympathy or harmonious relationship known as Rapport.

I have reached the conclusion that every person of ordinary intellectual capacity can Hypnotize some other person,—and that the great mass of men are Hypnotizable. Various methods of inducing

Hypnosis are practiced, all having in view the fixation of the attention upon some monotonous stimulus of the eye or ear, as sedative music, or a bright object like the nickel plated point protector of a lead pencil, a transparent crystal, a sparkling diamond, a stud in the shirt front or the eyes of the operator."

Perfumes also have Hypnotic power. The odor of May blossoms, of new mown hay, of balm of Gilead firs unquestionably contribute to the induction of mental placidness and so to mental surrender.

An idiot is soul bound. He could not be Hypnotized neither could he Hypnotize.

"In certain instances the fixation of attention may be profitably supplemented by light passes or by holding firmly the hand of the subject.

While the whole force
Of one's personality (soul)
Is concentrated in an effort
To overcome any automatic
Resistance to Hypnotization.

In inducing Hypnosis with your subject, you should carefully secure his confidence by sympathetic and assuring assertions and calm, quiet demeanor, taking your time.

Let nothing come to antagonize him; let every act be cool, deliberate and kind.

Place him upon a chair or upon a sofa and taking one hand in your own, while with your other hand you hold some object, preferably a bright one, within a few inches of his eyes and with assuring assertions of kindness, make him feel comfortable and restful, and ask him to gaze fixedly upon the object held by you and to forget all else.

Fix your gaze upon him and look him steadily in the eye, while his gaze becomes fixed upon the object held before him. Kindly and assuringly command him to keep his gaze steadily fixed, while you, in the meantime, have with the concentrated force of your whole soul drawn from him his own, then bid him rest.

Say to him "You are quiet now, there is no strain on you. Your eyes are heavy." Draw down the object until it is in line with your eyes.

Continue this steady fixed gaze, your eyes now taking the place of the object, his eyelids will begin to drop, to become tremulous.

You quietly place your hands on his head, quietly pass them down to his

shoulders, then down his arms and off at the ends of his fingers.

Make these kindly, gentle passes a few times and with modulated voice, command him to close his eyes, touch his eyelids tenderly and say to him, "You are now going into a calm, sweet sleep, sweet as the sleep of your childhood. You are going, going, sweeter, yes sweeter, you are going, going sound, sound asleep; you are sound asleep. You cannot open your eyes; you do not wish to; but you cannot, now you wish to but you cannot, you are fast, fast, asleep."

You have told that subject the truth. Fast asleep to all the world but you; they can hear no other voice but your voice, they know no other sound, their soul has left its earthly tenement and in Rapport with that of yours, is yours to mold. Hypnotism, the lever that moves the world.

When you desire you may awaken him by the upward passes and concentration of your desire. If not, say to him:

"You have slept long enough, you had best waken. I will count three and when I say three, I will slap my hands, you will be wide awake in an instant. Ready now, One,

Two, Three. Wide awake. You have rested, haven't you?"

Indeed it is a rest, a fruitful rest.

No such calm, placid tranquillity has ever blessed the human mind or body since that loving fruitful mother hypnotized him while at her throbbing breast, with gentle soothing passes and the low, sweet lullaby, as comes from the "Passive obedience" of soul to soul, during the hypnotic sleep. But he is your subject during life, yours to mould, to control.

A new destiny has been placed in your hands, the responsibility is an awful one should you forget.

The possibilities in your power are enormously wonderful, you have brought to yourself a new and submissive soul. You stand in closer relationship to the Sublimar Self of this being than ever did the parent, the Tutor or the Priest.

No marriage vow ever bound as this soul is bound to you.

Be careful, it is the great secret of social, political, professional and financial successes. Through this power, fame and riches are won. "It is the ladder by which the heights are gained."

In the first step I will give you the different methods of many of the most noted hypnotic operators of the day, as written by themselves. You will note as you follow them that the calm receptive state is invariably induced by concentrated fixation of thought, of something outside of self, that for the time self is forgotten, is blotted out, that there is no cognizance of physical, mental, personal self, that the fetters are all unloosed. "The strain off," the soul set free, having in mind that all these "Masters of men" have started their investigation as you begin yours.

Until that confidence and mastery of self has been attained, that in many instances the many are brought under the spell by the spontaneous exercise of impressiveness through personal soul power alone. That they even "Think it into them," which attracted by the personality of the operator through gesture, oratory and well timed suggestion bearing in mind at all times that any method which will in each individual case induce forgetfulness of self through fixation of gaze or thought upon the operator will bring about the desired receptivity upon the part of the subject, whether it be the dulcet harmonious sound of music strik-

ing the chord in them, which sets free their soul, or a balmy odor, or the bauble held up to them, or the powerful impressiveness and so called magnetic force given one who has made earnest study of this weird science.

Weird and mystical to the masses. All simplicity to you. A magnificent heritage left you for the grasping, or floating down, away, away forever, should you sit hesitatingly and not even note its passing; grasp it. Hold fast to it, or you may be the subject.

Your soul handed over to that of one, who took advantage of the golden opportunity and did grasp it, and did hold on and did grow. Yes, grow, grow strong, while you, perchance, remain weak.

Much of this is written that you become so thoroughly impressed with confidence that you will grasp, and firmly.

Study when opportunity presents the methods of stage Hypnotists. They are none the less adepts in the "Black Art," so called, than you would be, or I. Their operations are open to the world, for gain. They edify and amuse; they do no harm, place the spell in many ways upon their subjects, and from their ranks have been recruited some of the

most successful and kindly and beneficent members of that grand profession, who to-day heal the sick and smooth the pathway of many a soul bound neurotic, that we, members of the Medical Profession, fail to relieve with all our presumed or acquired acumen.

They must not be classed among the fanatics, who call themselves Magnetic healers, Divine healers, Christian Scientists and the like.

There is nothing but Hypnotic manifestation in their grand work. Many noble men, members of the Medical Profession have taken up the study of medical psychology and have calmly submitted to the taunts and jeers of their professional or unprofessional brethren until they have soared far above calumny and reproach, and are recognized and consulted by the most noted medical men the world possesses. Their knowledge of Hypnotism, paving the way to honor and riches.

I will give you below the methods of different masters in the art, the methods used by stage Hypnotists. I quote first from (Prof. J. MacDonald,) the noted Hypnotist, astrologer and writer:

“The operator, after making his subject perfectly comfortable, either sits or stands opposite to them, and should place his hands extended over the head and make passes slowly down to the extremities as near the face and body as possible without touching the subject; at the end of each pass the hand is closed until it is returned to the head, when the same thing is repeated as before.

After making several passes, point the fingers close to the eyes of the subject. This sometimes has more effect than the passes. This process should be continued for several minutes at the first trial. The effect will depend upon the susceptibility of the subject.

Should no signs of sleep be procured, the operator should persevere with passes until the eyes close, and should the quivering of the eyelids be observed, you can be quite sure your efforts will be successful. Very susceptible persons will in the course of five to ten minutes, sometimes fall back insensible. You may not be positive about the insensibility being real Hypnotic coma. You test for this as follows:—

Raise the subject's hand and if it falls back immediately as a dead weight, it is a good sign. Raise one of the eyelids and if

you find the eye ball turned upwards and is wandering in its orbit, there is little doubt of your having produced true Hypnotic coma.

Sometimes the eye ball is in a natural position, but the pupil is widely dilated and does not contract when a lighted candle is brought near it; sometimes breathing or placing the hands on the forehead will deepen the sleep, but operators are warned not to produce too much brain hypnosis.

ANOTHER STAGE METHOD.

Volunteers are called for and seated in a semi-circle around the Hypnotist, when he orders them to place the right hand, palm down, upon the right knee cap, the left hand, palm down, upon the left knee cap; commands them to assume as easy a position as possible, allowing each muscle of the body to relax; slightly incline the head backward; command them to close their eyes and look at an imaginary spot exactly in the center of the forehead, with both eyes closed continuously. Command them to hold their eyes absolutely in this position and not let the eyeballs fall to their normal position. Tell them it will be but a few seconds until they are fast asleep, and the desire for sleep will take possession of their whole body.

Absolute quiet and ease of position must be maintained. After allowing them to sit in this position one or two minutes, test them to secure sensitive ones for experimenting upon.

Place your left hand on their right, palm down, and with your right make a few passes from the center of their forehead down over the eyes, telling them to remain perfectly passive. After making these passes for a minute or more, place your right fingers lightly upon the top of the head with the fingers slightly parted; press with the thumb about one inch above the subject's eyes exactly between them, allowing the left hand in the meantime to rest upon the right of the subject.

Tell your subject that his eyes are now stuck fast and that it will be impossible for him to open them.

If he should succeed in opening them, try him once more; if he is still refractory leave him and go to next subject and go through the same process with each of them.

Should his eyes stick and he be unable to open them, snap your fingers near his ear, and say "Now you can open them." Command him to close them again and say "Sleep, sleep," two or three times, now leave

him and do the same with each of your subjects. No matter how hard a subject is to influence, if you persist and he does not resist, you will succeed at last.

It may take ten or twenty minutes with new subjects, but after you get them once you will usually have no trouble. The first thing to do is to hold the eyes shut and you need not try any other experiment until you succeed in this. You should go about it in a confidential manner, always giving commands in a firm and low tone of voice.

Subjects have been put into a hypnotic sleep, and the operator could not awaken them. The subject is either under the operator's control or not. If he is under the operator's control, any command to awaken him will do it if given by the operator; on the other hand, the following will answer:— Ask the subject what you must do to awaken him; if he should say, Let me sleep one, two, three hours. "All right, at exactly the time specified you will awaken," you will say."

The instructions are to follow out the instructions of the subject as he gives it to you. It is generally considered, however, by Hypnotists that a subject will awaken of his own accord. Let it be particularly re-

membered that FAITH and concentration of thought upon your part are positively needful to accomplish your ends.

It is implicit confidence in, and mastery of self, that sends out or draws to the soul. This is the great secret of control, Mastery of Self.

The following is one of the methods of Prof. J. A. Harridan, the noted author on Hypnotism and a gentleman, who has made a most earnest study of it on and off the stage, and is recognized as a most powerful operator and a wonderfully successful healer: "Having secured your subject, place him in a chair in a comfortable position with his back to the light. Before you commence to operate, however, it will be well to observe certain conditions. First, do not let the other persons in the room laugh or converse while you are operating.

Disturbing noises at the first experiment will have a tendency to prevent hypnosis. They distract the attention and thus interfere with the mental state necessary for hypnosis. Later, when the subject has learned to concentrate his thoughts, noises are less disturbing. The most absolute avoidance of any mistrust by those present is necessary as the least word or

gesture, may thwart the attempt to Hypnotize.

It will be best, if possible, to see those who are to be present, beforehand, or tell them before the subject arrives, that every word or action must be made with a view of impressing the subject with the idea that there is not the slightest doubt of your being able to hypnotize him.

Have perfect confidence in yourself, or, if you haven't absolute confidence, assume as much as you can. Don't allow yourself to become excited, as there is nothing, whatever to get excited about.

Don't be afraid that there will be any trouble in awakening your subject, as that is the easiest part of it, and there is absolutely no danger of being unable to bring your subject out of this hypnotic condition.

You are now fully warned and guided up to the point when you may enter upon the task of hypnotizing your subject.

You should prepare his mind beforehand by telling him that you have a bright object for him to look at and that if he will gaze on it steadily a gentle drowsiness will soon steal over him, becoming heavier and heavier every moment until at last he can-

not help but close his eyes and go right to sleep.

You should also tell him that this sleep will be entirely natural and in no way, whatever, either dangerous or unpleasant. If he were to think different from this or expect to feel strangely, it would only agitate his mind and hinder the condition of passiveness, that is necessary to your purpose. If he is a friend who knows of it, you had better assure him that your experiment will be only of the briefest duration, and that you will not ask him to do anything ridiculous, or hurtful to his dignity.

When you have thus made your subject feel easy in his mind, you should seat him in a comfortable manner and fix his hand with the bright object held in it about four inches in front of his eyes. The article may be a coin, a pocket knife, a metallic pencil case, a cork covered with tin foil, or, even something that has no glitter, whatever.

Instruct your subject that he is to keep looking right at it and not on any account to turn his attention to other matters, even if his dearest friend were to enter the room. You may speak to him thus: "Now, I want you to keep on looking at it, right at it, and soon your eyelids will get heavy, and then

heavier and heavier, then you will close your eyes in sleep. Keep looking at it. Keep looking, and pay no attention to anything but what I tell you. Do just as I ask you and nothing more."

At this point proceed gently and do not hurry your subject. It will seem more natural if you give him time to get sleepy.

He has only to listen; when his eyelids are really getting heavy, you can say: "Your eyes are closing, closing. Your eyes are almost closed now," and draw out the words in a low tone as though you were very sleepy yourself. Then follow it up like this. "Your eyes must surely close. You cannot keep your eyes open: they are closing fast: You are almost off; they will close now entirely and you will sleep. Close them." Then after a moment's pause, say: "Sleep;" speaking in a low but commanding voice.

The eyes of your subject may quiver for a short time, but he will soon settle back in his chair, perhaps with a sigh and exhibit every sign of sound repose. Let him rest thus for a minute or two, but if he is a new subject, keep on cautiously making suggestion like these: "You cannot awaken now.

Nothing will wake you and nothing will hurt you.

"You may open your eyes but you will stay fast asleep. I am now about to raise your arm but you won't wake up. Nothing will wake you." Stroke down the raised arm and then say:—"Now you can't take it down. You are still fast asleep and you will do just what I tell you and nothing else, but you will not wake up. You cannot wake up until I give you the word to do so."

Your control will now be evident from the arm continuing in the position to which you raised it, and if you tell the subject that no one else but yourself can take it down or bend it, a trial will show that such is really the case.

This is a good way to establish full control, or you can raise both arms in like position and cause the limbs to be rigidly outstretched. When you are disposed to release them, you may stroke the limbs gently, but firmly in the opposite direction, saying: "I wish you to take them down now. See, you can do it easily. You can do all I tell you but nothing else. You will do so all the time. You can only awaken on my telling you that I wish it."

Speak to your subject just as though he were awake and in full possession of his senses.

Although fast asleep to every one else, he is keenly awake to you. He went to sleep with his mind absorbed with the idea that you alone could control him, and that is the reason that no one else can make any impression upon him. As you have been touching him and talking to him almost constantly, he has had no opportunity to fall asleep to you.

This connection between the subject and operator is called "Rapport," which in Hypnotism means, the state of sleep, in which the attention of the subject is fixed exclusively upon the Hypnotist so that the latter is constantly present in memory."

It is possible, however, to put your subject "en Rapport with any other person by simply suggesting that he is to obey the requests and commands of that person until further notice. As I stated in a previous place, you can control your subject entirely by suggestions, which may be either a command or request—either spoken or implied. It is important to note that while suggestions may be made verbally to the subject and usually are so made, it is by no

means essential that words should be used.

All that is requisite is, that the subject should clearly understand what it is that is desired of him. The organs of sense and perception are all channels for the conveyance of any suggestion made to the subject. As I have said before, Hypnotism is a condition brought about by suggestion, and the subject is controlled by speaking to him or making some motion or sign, the meaning of which, he will understand. In very many ways a look or a movement of the Hypnotist is able to convey a suggestion to his subject which will be quite as potent as if made by means of speech.

After your subject has been under the influence a few minutes, it will be well to awaken him. Directions have already been given and more will follow for awakening the subject.

Here are experiments by Albert Moll, which will further interest and instruct you and which will serve as I wish them to do, to give you further confidence in self and in the many different methods of inducing Hypnosis; you will continue to note that all methods have in view the fixation of thought through some medium until the

quiet, the rest, the receptive state is on. Self is forgotten; the physical and mental strain all off; the soul set free at the will of the operator.

First experiment:—

““I begin the experiments with this young man of twenty. I request him to seat himself on a chair and give him a button to hold, telling him to look at it fixedly. After a few minutes his eyelids begin to fall, he tries in vain to open his eyes, which are fast closed. His hand, which, until now has grasped the button, drops upon his knees. I assure him that it is impossible for him to open his eyes. (He makes vain efforts to open them.) I now say to him, ‘Your hands are stuck fast to your knees, you cannot possibly raise them.’ (He raises his hands, however.) I continue to converse with him. I find that he is imperfectly conscious and I can discover no essential change in him, whatever. I raise one of his arms; directly, I let go, he drops it as he pleases, upon which I blow upon his eyes, which open at once and he is in the same state as before the experiment. The young man remembers all that I have said to him. The only striking thing is, therefore, that he could not open his eyes and that he feels a

certain degree of fatigue.” This young man was but partially placed under the hypnotic spell. Mr. Moll simply went thus far with him to demonstrate that but local manifestations come in answer to what we might call local hypnotic suggestions. He made no special effort to control any other part of the subject than the eyelids. This accounts for the slight sense of fatigue. Had he hypnotized him completely, all strain, all antagonism would have been off. Perfect submission would have followed, and with it, perfect physical and mental rest. The soul cannot be freed without it.

Second experiment:—

“This is a woman of fifty-three. When she has seated herself upon a chair I place myself before her; I raise my hands and move them downward, with the palms toward her, from the top of the head to about the pit of the stomach. I hold my hands so that they may not touch her, but close to her. As soon as my hands come to the lowest part of the stroke, I carry them in a wide sweep with outspread arms up over the subject’s. I then repeat exactly the same movements, that is, passes from above, downward close to the body and continue this for about ten minutes.

At the end of this time the subject is sitting with closed eyes breathing deeply and peacefully. When I ask her to raise her arms, she raises them only slightly. When I ask her how she feels, she explains that she is tired. I now forbid her to open her eyes (she makes useless attempts to open them.) Now, I lift up her right arm; it remains in the air even after I have let go. I command her to drop her arm, (she drops it.) I lift it up again, and again it remains in the air; upon which I request her to drop her arm, declaring at the same time that she cannot do it. She now makes vain effort to drop her arm, but it remains in the air. The same thing happens with the other arm, when I forbid her, she is unable to drop it; she cannot pronounce her own name, directly I have assured her that she is dumb. (She only makes movements with her mouth without producing any sound.) I tell her that now she can speak. (She speaks at once.) I say to her, "You hear music." The woman shakes her head to show that she hears no music. I wake her with passes from below, upwards, over the surface of the body, turning the back of the hand toward her. (She now opens her eyes and can control all her movements.) We see here then

that not only are the eyes closed during hypnosis, but that all sorts of different movements become impossible to the subject when I forbid them.

Third experiment:—

This is with a boy of sixteen, whom I have hypnotized several times. I request him to look me straight in the eyes. After he has done this sometime, I take him by the hand and draw him along with me. Then I let go, but our eyes remain fixed on each other; then I lift up my right arm (the boy does the same.) I raise my left arm (he does the same.) I make him understand by a gesture that he must kneel down (he does so.) He tries to rise but does not succeed so long as I look at him and fix him to the floor by a movement of the hand. Finally I cease to look at him; the charm is broken. We see here then, a young man, whose movements take the character of imitation and whose eyes at the same time are wide open and fixed upon mine.

Fourth experiment:—

Mr. X, forty one years old, seats himself on a chair. I tell him he must try to sleep. "Think of nothing but that you are to go to sleep." After some seconds I continue, "Now your eyelids are beginning to close,

your eyes are growing more and more fatigued; your arms go to sleep; your legs grow tired; a feeling of heaviness and desire for sleep take possession of your whole body; your thoughts grow more and more confused. Now you can no longer resist; now your eyelids are closed." After the eyelids are closed I ask him if he can open them. (He tries to do so but they are too heavy.) I raise his left arm high in the air. (It remains in the air and cannot be brought down in spite of all his efforts.) I ask him if he is asleep. "Yes, fast asleep. Yes." "Do you hear the canary singing?" "Yes." "Now you hear the concert." "Certainly. Certainly." Upon this I take a black cloth and put it into his hand. "You can feel this dog quite plainly?" "Quite plainly." "Now you can open your eyes and you will see the dog clearly, then you will go to sleep again and will not awake until I tell you." (He opens his eyes, looks at the imaginary dog and strokes it.) I take the cloth out of his hand and lay it on the floor. (He stands up and reaches out for it.)

Although he is in my room, when I tell him he is in the Zoological Garden, he believes it and sees trees and so on. In this case he is thrown into the hypnotic state by

my arousing in his mind an image of the sleep.

This manner of hypnotizing is used by the school of Nancy investigators. The subject is completely without a will of his own. It is not only possible in this case to prevent the most various movements by a new prohibition, but I can also control his sense perception. On my assurance he hears a canary or hears music; he takes a black cloth for a dog and believes himself to be at the Zoo when he is in my room; but the following phenomenon is still more striking: He hears all that I say to him, and allows himself to be influenced by me in every way, yet two other men who are present appear not to be observed by the hypnotic at all. One of these persons lifts up the arm of the subject; the arm falls loosely down and when he desires the arm to remain in the air the subject takes no notice. He obeys my orders only, and is en rapport with me only. In order to wake him I now call to him: "Wake up." He wakes up at once but only remembers going to sleep. Of what has happened during the sleep he knows nothing about."

The reader will begin to realize that there is even in the absence of living sub-

jects fact, truth and wonder; that all are to some extent moulded by it; that age or sex have little to do with it, and that there are almost as many methods as there are operators or subjects, and that the many different degrees of the hypnotic state, from slightest to the deepest stage are all degrees which enable the operator to greater or less extent to control or hold his subject.

These impressions are fraught with great importance to you. For this reason I quote from others, that with this knowledge and these further proofs before you, you become possessed with such confidence in, and mastery of self, that will send out, or draw to the soul, this confidence in self wins it, it is this confidence in self that gives you control and the mastery, and if you possess this confidence perfectly your method will become much simplified, and your power exerted over those who never for a moment realize in you their master.

Through suggestion fervently and emphatically given, men are moulded and fashioned to work your ends. When thoroughly impressed it is then self suggestion,—auto-suggestion, which prompts them to do your will because they think it their own. Auto-suggestion accounts for many successes

in life that we (unless cognizant of its power) fail to give due credit.

Auto-suggestion explains the mighty triumphs of Moody and Talmage and of Beecher. It explains the wonder working power of the personality and eloquence of Blaine, Calhoun, Conkling and Bryan, under the spell of whose magical, magnetic presence, multitudes have been, and are so swayed, until without resolution, or even consciousness on their part, they have conformed through the operator of their soul-life, to the ideas and policies held up to them.

Auto-suggestion is the cause of many a strange and never to be understood verdict of a jury, who all, or all but one or two, have been prompted by the impressing presence or fervent appeals of a master, in magic, if not in oratory. These men who have succeeded in gaining the topmost heights of power and of fame, have succeeded because of their power to influence, to cause others through impressiveness of personality, of speech and of gesture, to think as they did or in other words, "they thought it into them." While in open mouthed wonder they sat or stood listening to the powerful oratorical utterance of their master; the em-

phatic or well-timed gestures, the fervent speech or the magnetic eye, were all passes, and other most potent causes leading to fixation of gaze and of thought, setting free the soul even at a distance; the strain was off, it was "soul sent into them;" while in the receptive state, they respond to the suggestions of the master, his aims are accomplished, the world ignorant of the cause, wonders indeed.

The great difference between the masters, is, that the masses do not know what the master does. Thus the many taken unawares become subservient to the few through this power of prompting, Auto-suggestion.

This little story told me by an eminent jurist, who gave it to me as an illustration of the power of suggestion is very appropriate just here. And let me say that the gentleman himself has gained wealth and distinction through the power he possessed and acquired (as you are now acquiring it) of controlling first himself and then others.

"The case was one which brought to the court a large number of witnesses, and a still larger number of friends of the principals of both sides. It was contested by attorneys from the county seat for clients, who both

lived at the county seat; all parties concerned were known to each other. The old court-house was filled, the witnesses were heard; the judge made his charge to the jury. The court adjourned, the wife of one attorney in the case, said to him while at dinner:—

“I dropped into the court room and from what I heard of the case and from the charge of the judge to the jury, I am afraid my dear, you will lose your case.” “Perhaps I will but come over and hear the case out. It is a most interesting one and I know will please you, but to tell you the truth, I expect to win that case.”

“What!” she said, “in the presence of all that evidence, and the charge of that judge to the jury?” “Come and hear it out now that you are interested,” said he.

She did go. Her husband made his plea, he kept making it, she became so tired; still he plead. It seemed to her that the patience of judge, jury and populace were exhausted as was she. In time he rested his case. That jury went out and returned in a very few minutes with a verdict in favor of her husband’s client.

The first question she asked him upon his return home was, “Why in the world did

you plead so long and earnestly when you were so certain you would win that case?" "I will tell you, my dear. I had all but one man on that jury when I told you I expected to win the case. I plead all that time to get him and I got him, didn't I?" He talked it; he suggested it; he "thought it into him." This was an instance, as some call it, of lesser Hypnotism or personal magnetism, but he attracted the attention of the juror until he became in a receptive state. He led him little by little, by gesture and well timed oratorical utterances with his eyes firmly fixed upon him until their souls met "en rapport;" his plea ended just then.

I have since met and made the acquaintance of this attorney. He is a student of this "mystic art," an adept in Hypnotism, gaining wealth and fame. The world does not know why. He keeps that little secret to himself. "Go thou and do likewise."

Now I am story telling, listen to another. Not very many years since there was a shut down of an Industrial Concern due to a large labor organization calling a strike. The men all stopped their work and went to their homes. The owners placed new men—non-union men, at work. Soon the sounds of dissatisfaction were heard.

Meetings were called. Some of the strikers threatened trouble. Deputies were sent for as usual under such circumstances, and the man who was to command these deputies repaired to the scene of action, arriving there some hours before the train, which was to bring them. In the meantime the strikers decided to march to the works, and by some means stop the work there. A large body of them headed by a brass band and their leaders, started on their march to the works, which were off the public road a distance of a few hundred feet. This lone officer who was to command these deputies, who had not yet arrived, went alone to the intersection of the road leading from the works to the public highway, and there awaited the coming of the stern, half angered men, who had at the meeting decided to march to the works and stop the work there. The strikers marched down the road, colors flying, the band playing, every man bent upon accomplishing the object of that march. They came opposite the road leading into the property of the owner of the works, wheeled their column off the public highway when the stern command "Halt!" rang out upon the morning air and was re-echoed from the hills behind. They stopped.

They looked and there stood one man barring the passage of hundreds. These men at the moment were determined as he, but in calm, but impressive words addressed to the leaders particularly, he forbade their going further in that direction and advised them to return or keep the public road as he would not allow them to pass him. There was but a short parley. At command of the leaders, the band "struck up;" they turned back into the highway and marched away, leaving this man the lone occupant on the road, standing there, his duty done, but how? Some call this personal magnetism; a good name for it, but it was hypnotic power of soul to soul.

I talked with some of these men afterwards. They admired him, yet for the time hated. If you will bring to mind similar instances having come under your personal observation and you can, perhaps you will after reading this better understand.

I have really given you a sufficient number of methods, but my desire is to lead you on and up to that perfect and absolute confidence, not only in self but in soul power, that you may be enabled through this knowledge and through this confidence, to call out all the strength of soul you have

read of or seen in others, and become the adept in hypnotic control they have proven themselves to be.

I will give you here another of Prof. Harridan's methods: "Place your subject in an easy natural attitude, one that will be conducive of sleep. Give him to understand by your easy confident manner that you are master of the situation, that you understand your business, and that you are confident of success. Do not give your subject any cause to doubt but that the experiment will be successful in every way. Never say, "I will see what I can do." Give him the impression that you know what you can do, and there is no chance of failure. If you should fail, let your subject feel that it is his fault and not yours. If this is done the fact that you failed at first would not prevent the second attempt being successful. Now to business. "Walk up to your subject, look him over critically, rub your hands together a little, put his hands and arms in an easy position, stroke his forehead, slightly brush his hair back a little, look directly at his right eye and say, "I am now going to put you into a condition of quiet sleep, and that you may the more readily yield, please relax every muscle and

assume a passive, indifferent condition of mind and body. Let yourself go perfectly easy and relaxed all over. Imagine that you are lying down for a quiet sleep just as you do when you retire at night. Look directly in my eye every moment while I look at yours. Let nothing divert your attention. Look constantly at my right eye and listen attentively to what I say. Then say:—"You are getting sleepy, relax every muscle and make yourself just as easy and lax and limp as possible. You feel easy and comfortable. A drowsy feeling comes over you. Your eyes are getting tired. You feel so sleepy, sleepy. Your eyes are beginning to wink; the lids are getting heavy, heavy, heavy. You are sleepy, sleepy, sleepy. You are feeling calm; you are at rest. Sleep is coming; you are drowsy; your eyelids are heavy. You can hardly keep your eyes open; you are sleepy, sleepy. Your eyelids are heavy, closing, closing; your eyes are closing, closing. You cannot keep them open; closing, closing, closing, closed. Sleepy, sleepy, asleep, sound asleep. Soundly asleep from head to foot. Repeat this formula of words over and over, and vary it to meet the conditions as they develop. When you see the subject's eyes are

getting tired, watery and heavy, make downward passes with your hands over his face without touching it, as the eyes close, touch very gently the face with light passes. Press your fingers on the closed eyes and the subject is sound asleep. If you have a hard subject and his eyes do not close, ask him to fix his gaze at the ends of your two fingers held in a forked position a little above his eyes. Let him gaze at them for some time, you meanwhile saying:—"Your eyelids are heavy, heavy, heavy. You cannot keep your eyes open etc." then lower your fingers and say:—"Your eyelids are drowsy; you are so sleepy that you can no longer keep them open. You close your eyes; your eyes are closed tight, and you cannot open them. You close your eyes, you can hear only my voice; your eyes are closed tight and you cannot open them. You sleep, sleep deeper, you have no desire to move, you feel so easy that you cannot stir a muscle; you cannot open your eyes."

In some cases the eyes may not close, although the subject looks and feels sleepy. In such cases as you repeat the formula, pass the hands over the face and gently close the eyes. Press upon them slightly and he is sound asleep.

Some subjects are very susceptible; with others it may require a few sittings; on the other hand there are some vain individuals, who are afterwards ashamed to have been hypnotized and who maintain that they have been simulating, although in reality they have been well hypnotized.

If the subject has only reached a light degree of sleep, say that, "You have been influenced and will sleep better next time." Many persons say:— "Nobody can hypnotize me." This is but the foolish prattle of a child in the presence of an unknown force. Only experience can demonstrate whether a particular person can be easily hypnotized or not.

If he can be, it implies no weakness of nerve or brain or mental or physical inferiority of any sort. If he cannot be it does not prove strength of intellect or even of will, or the possession of any superior qualities of mind or body. Really, I can scarcely conceive of an individual in average health physically and mentally who could not be hypnotized if willing to be, for in the every day experience in life no person lives who does not to some extent, fall under the influence of others to greater or less extent,

of course, taken unaware, as it were, but influenced.

The very fact that they are not looking for it or expecting it, placed them to a certain degree "en rapport" with the one who exerted that influence."

This is "often innate power." Educated and acquired; where is its limit? In reality it can have no limit. There is no limit to the universe. In all immensity, there is no spot the soul cannot enter. In all the infinite, boundless habitations of worlds, there is no place to which the soul could not fly, "if sent." Illimitable star-studded and planet-bedecked space, offers no obstacle to the flight of the lightning winged soul or can furnish a nook so obscure that it cannot find it, for it is a part of the Mighty God himself, the breath of Infinity, and when set free from this temporary temple of flesh through the calm induced by the hypnotic restful sleep, it can know no bounds; there is no limit to its flight; no limit to the message it may carry; no limit to the message, it may return, subject only to the control of that soul essence with which it may for the time be "en rapport."

The possibilities are beyond conception through this power; the breathing, pulsating being may be thrown into a trance of death, or every fiber of this being be attuned to placid rapture and thrill of joy. It may be made to hope, to curse, to live one long rapturous ecstasy, or doomed to living death, despair or hate; use it to work your ends, but bear in mind, "responsibility."

In the hypnotic state all affairs of life are forgotten; on the other hand, after awakening, the events of the hypnotic condition are forgotten. Further, in every subsequent period of hypnosis the events of the former similar periods are remembered.

So, a person who is habitually hypnotized has two continual memories, one for the events of his normal life, only when he is normal, and one for the events of his hypnotic period only when he is hypnotized. You may suggest to your subject when once under your control any command you may wish, and he will obey any suggestion no matter how trivial or how great.

You suggest that he is cold, he is cold. If you suggest to him, "You are red in the face, you are hot, the perspiration is showing itself upon your forehead;" your overpowering mastery will bring it all about.

You can turn that plastic being to think himself a child or a goat, a statesman or a fool.

He will think as you think, act as you command, perform feats of bodily strength and even skill not possible in the normal state. You can bend him as a reed or bring him to a state of catalepsy so rigid as to break before bending.

You can send that soul to a neighbor or far beyond the sea, to the jungles of Africa, or the teeming cities of the Orient. You may render them acute of sight, or blind as Milton. They will dance or sing, pray or steal for you. You may show him the back of a card from a brand new deck, shuffle it in the pack as thoroughly as you wish, he will pick it out.

You may suggest pain, local or general, or if pain really exists, you may by suggestions render him totally insensible of it.

You may through suggestion, while the subject is in the hypnotic state, cause the student of philosophy or theology to go through the antics of the clown. At your command and suggestion he will, no matter how modest he may be in the normal state, embrace with all the fervor of a lover, a dummy of straw for a blushing damsel.

You may transform him to the red-faced perspiring stoker in the fire room or a man of war, to the Admiral upon the bridge. You may turn him into a pastry cook or to the fine lady of the house. There is no limit to the transformation your suggestive experiments may bring about. The power of soul over soul is so mighty.

There are individuals who are at times under such strain of emotion or with a disposition not to be hypnotized that it is almost impossible to bring them under the power of an operator. They are refractory, purposely defiant, or under high emotional strain. Under such circumstances, resistance, spontaneous or intentional, can be overcome by the administration of Morphia, Canabis Indica, Chloroform or Chloral Hydrate, which should never be administered except by a physician, and preferably one who knows the peculiarities of the subject, as there would be danger in the use of either in other hands.

Either of these drugs properly administered will in a short time bring about a diffused sensation of calm and restfulness. In this manner a person may be brought under the hypnotic spell, even against his will, and respond to appropriate suggestions.

During natural sleep, care being taken not to awaken the subject, suggestions may be and often are given, which, through post-hypnotic suggestions, when in the waking state, are responded to with the same degree of fervor as though given while under an induced hypnotic sleep.

Through suggestions fervently given the little sleeping child, calmly and impressively given night after night, the little soul may be brought en rapport with mother, nurse or friend, and its whole being changed. The psychological processes rendered more perfect. Vicious habits may in this way be broken up and the cobwebs of habits brushed away, the soul of the sleeper responding to that of the operator through post-hypnotic suggestions. This method applies, as well as to those of more mature years. The possibilities of this method are wonderful; all that is required upon the part of the operator is that confidence in and mastery of self, which comes slowly but surely to the fervent student of this mystic science.

When one has gained this confidence and this mastery, the soul is wafted with its message to that of another en rapport, even in the waking state. Mastery of self and concentration bring the receptive state in the

wished-for subject, and thus comes the so-called magnetic power. It is but hypnotic influence, it is "The lever that moves the world," soul transference, soul power.

Bear in mind thoroughly the first method mentioned. I call your attention once more to this that you will never forget it, as one of the most certain methods of fixation of gaze and thought known. I have never seen it mentioned by any other writer upon the subject of induction. I have never known of it being taught, but its simplicity is so marked and the change so rapid from the fixation of gaze upon the object (whatever it may be) to that of the eye of the operator that control often comes with the first concentrated gaze from the eye of the operator. It cannot fail to recommend itself. Hold the object for a time a distance from the eyes of the subject, giving your suggestions as to sleep, etc., as written. Slowly draw the object down to a direct line between your eyes and the eyes of your subject. Cautiously continue your suggestions; concentrate your whole soul and gaze upon those wavering eyes of the subject and carefully drop from their line of vision the bauble upon which their gaze has been fixed. If their eyes fail to follow, and continually fixed upon your eyes (as in nearly

all cases they will) your power is already in control. Their soul is already yours to command. This method transfers their gaze from the bauble to "the windows of your soul" without a suspicion on their part. The receptive state has come upon them; let loose your soul power; you are the master.

HOW TO AWAKEN

THE SUBJECT.

HOW TO AWAKEN THE SUBJECT.

The practical operator need never fear of losing that power once gained sufficient to produce a hypnotic sleep in the subject. The soul-force will apply to the awaking as surely as in the production of hypnosis. But it may fall to your lot to meet with a case hypnotized by another and in whom the awaking is retarded.

Suggestions, mental, verbal, and by gesture, here come into play. First, request that you be left alone with the subject; this will remove every adverse influence, and it is wonderful the influence the presence of others often excites; the mental doubt of one unknown controlling mind as to your ability to awaken the subject may exert its subtile influence against that of your own.

Seat yourself beside the subject and, taking one hand in one of your own, gently make passes over the subject's face and head from below upwards, fervently sending for many minutes the soul message to them that they have been sleeping sufficiently long and that he is now about to awaken. Then quietly with suggestions say to him: "You will soon awaken; every muscle and nerve of your whole body is calm and sweetly resting. You will awake shortly refreshed and in-

vigorated; your whole body already begins to thrill with that restlessness of the awakening; you are growing restless, your eyes are no longer heavy, when I count three you will desire to awaken: You are moving, sleep is leaving you. Now I am going to count three and when I do you will be wide awake. One, two, three, all right, wide awake," lighting then at the moment you have pronounced the words, "Three, all right." If you now have any doubt as to the subject being thoroughly and completely awake, say to him: "I wish you to go to sleep for just three minutes when I will waken you perfectly and completely; you will then feel perfectly natural, be your own self again, wide awake to all the world, refreshed, feeling fine and perfectly natural." This you can do in a moment with that subject, for your soul is already en rapport with his own. Suggest to him, "You will sleep just three minutes, I will hold your hand the whole three minutes, I will not take my hand from yours; when I say to you the three minutes have passed, your eyes are open, you are wide awake, you will awaken more refreshed than ever."

These double suggestions and manipulations will awaken him completely, and by waking him as your own subject in your own

manner you will have eliminated from his being the last vestige of power of the previous operator and, by substituting your own, have perfect control.

It is best at all times to be doubly sure as to the awaking. Too much care cannot be taken. That you may know for a certainty that the trance state is completely broken, particularly after the deeper stages of Hypnotism.

POST HYPNOTIC

SUGGESTIONS.

POST HYPNOTIC SUGGESTIONS.

You can suggest to your subject that next Tuesday night he will attend church, and he will go, only to find the doors locked. You may suggest that at 3:30 the following Saturday he will sleep in his chair, or any other place you may mention, for the period of one hour, and he will fall asleep at the time and place, and quietly and peacefully rest for the length of time indicated by you, while he is under the spell.

This is called Post Hypnotic Suggestion.

He will perform any possible act you may suggest while under your influence, or at any subsequent time you may command him to do so, and he will have no recollection of the fact that you ordered him to do this, and could give no reason for so doing.

After reading carefully the incidents connected with the foul murder of President McKinley, and knowing what I know, and having seen the many and wonderful manifestations brought about through Post Hypnotic power, I am satisfied that Leon F. Czolgosz, the assassin, was a tool in the hands of some group of Anarchists, who had among their number some vile man or woman who, through Post Hypnotic Suggestion, led him to his awful deed. His acts at the time and

during the trial, what little he said in answer to the many questions put to him, and the manner of his speech, all point to the fact that he was "under the spell." I will never believe differently.

He has been led to believe it was his duty. He did the deed and met his fate like a stoic, not knowing when or how the awful promptings came. I am writing this September 27th, 1901. If I should change my mind regarding this, you will not read the above.

AUTO

SUGGESTION.

AUTO SUGGESTION.

Hypnotism may be greatly assisted by Auto or Self-suggestion; that the subjective mind or soul of an individual is amenable to suggestion by his own objective mind is a Psychological fact. Suggestion by an objective consciousness or mind to its own subliminal self or soul, is called Auto or Self-suggestion.

Many physicians are to-day, by impressing the minds of their patients with the fact that Auto or Self-suggestion, they may rid themselves of diseased conditions or vicious habits, working wonders which to the untutored world of a few years since would have been looked upon as miracles. The state of reverie immediately preceding a natural sleep is found to be most appropriate for treatment of one's self by this kind of suggestibility, and it is well for the individual who desires to influence his subliminal self to at times, just as he is about to yield to slumbers, to say to himself:

"Now I will no longer be a slave to this vice or dominant vice which is a curse to me, and I know it to be," to lapse into sleep with such a thought paramount in the mind is equivalent to the suggestion of a hypnotist. A slave to the tobacco or whisky habit

actuated by a sincere desire to become rid of it, should be advised to conceive himself free from the habit as he is falling asleep and to think determinedly that "Whisky is a great curse to me, it is not necessary either for my welfare, physical or mental, it can do me no good; it rather injures me than does good; it hardens the nerve and mind fibre, and renders me dull and careless. I have no need for it. It only stimulates for the time being and then when the effect is off, I am worse, far worse, than though I had not taken it at all. I do not need it, and will have no appetite for it in the future. I am done with it."

Every time that slumber begins to manifest itself, use self suggestion on these lines.

What appeals to the whisky, drug or tobacco habit appeals to any other, no matter what it may be. It is well to advise Auto suggestion in these cases, even before suggestion under the hypnotic state it will render the subject more susceptible to the receptive state, and under such circumstances Auto suggestion renders doubly effective treatment by Post Hypnotic Suggestion.

Quackenbas, in his wonderful work upon Hypnotism, mental and mortal culture, states that "an objective consciousness can suggest so forcibly to its own subjective consciousness

as to be itself swayed reflexly by that subjective consciousness which it has itself impressed and in the one line of its impression is a most marvelous fact of mind."

"Auto suggestion is the great psychological miracle and few realize the part it plays in the drama of life. It accounts for much self-deception and self-elation, it regulates to a certain extent the number of births among intelligent people, and explains the increase of sterility among American women. It renders immune from disease and perpetuates diseased state; it has even changed non-contagious into contagious maladies; it is lord of the realm of habit; it is the medium of utterance for hereditary tendencies; it lays bare the secret of influence, the influence of what is seen and heard, of things unsaid, of things undone; it explains the accomplishment of seemingly impossible facts; it is the channel through which genius finds expression; the means employed to tempt. The objective self to impress its own subliminal self for the purpose of inclining to meritorious, foolish or reprehensible action on the part of the objectiveself, are everywhere conspicuous."

The devices of tradesmen to entrap the dupe's personality have become notorious.

The objective self is first impressed through the sense organs; it then begins, often unwittingly, its work of suggestion, its work of suggestion to its subliminal follow the desirability, or propriety or necessity of purchasing what is ill-adapted, perhaps unnecessary, generally useless, often injurious. The controlling desire is next transmitted in a return current, as an imperative automatic demand to the self that acts through bodies organs, and the purpose of your solicitor, window decorator, displays of tempting wares, or bargain counter is accomplished.

The science of advertising is based on the foregoing principle, and there is no better illustration of this fact than is to be found in its relation to the patent medicine business.

Every practitioner of medicine is aware that the drugs he administers are rendered more effective by a belief in their efficacy. Confidence in a doctor engenders life serving Auto Suggestion; whereas, doubt or absence of all faith in a physician and his treatment is apt to be accompanied with negative results. "The talisman is faith."

For this reason a knowledge of the remedies prescribed is often concealed from the patient, in order to baffle any resistance to the physiological action of familiar medicines.

A moral may in like manner be drawn from the credulity of the modern public, who are ready to believe any tale of miraculous cure reported and illustrated in the daily press. The greater the improbability, the more readily do the gulls seize and swallow it.

Faith cures, mind cures, gold and other drink habit cures, Christian science cures, cancer paster and plasters, and a thousand embrocations, elixir, salves and syrups, each number its disappointed victims by the thousands, and experience seems to be a very poor teacher, so far as these fad chasing sufferers are concerned.

The philosophy of such credulity is as follows; The subjects want to be cured, and by exaggerated suggestions they deceive their own subliminal self into monstrous beliefs regarding the possibilities of cure, and use tonic after tonic as the most clumsily offered cures. Similarly through Auto Suggestion, some patients becomes persuaded that they are not suffering from organic disease, pass on through several stages of its progress without invoking the aid of a physician, and find themselves face to face with death before they are undeceived. It is indeed a happy state, a much to be desired condition where

one may become master of self, truly master of his own mind and of his own soul.”

The property or power is innate in all mankind and is easily brought out and brought to bear through Auto Suggestion. You may become possessed of this power of self-mastery and be able to render any part of your body insensible to pain or to induce sleep and remain in that state any length of time you may desire.

It requires confidence and determination, but these are gained by mastery over others little by little, and mastery over self, growing stronger as confidence comes. To demonstrate this, go into a quiet comfortable room, darkened somewhat, lie down quietly and calmly, and in a few minutes concentrate your mind and gaze upon some small object, preferably in a direct line of your vision, without turning your eye, let every muscle, if possible, become relaxed. Forget all outward things. Breathe slowly and deeply, excluding all thoughts of the world, self or others, other than that you are going to sleep with every breath you draw calmly. Hold to that idea, and that with every breath you are going deeper, deeper, sounder asleep; that you are becoming totally unconscious of all else but restful sleep, not that you wish

to sleep, but that you will sleep; that you are going, going, sound asleep. Keep your eyes upon the object and think of only going to sleep, nothing else. Do not be in too great haste, but you are going to sleep, mind concentrated upon that restful sleep that is coming, coming for an hour, two hours or or any time within reason.

Always set a time for awaking. You will wake at that time refreshed, invigorated and strengthened. There are well authenticated cases in India, of Hindoos who have through induced hypnotic condition remained in a state of blissful unconsciousness for weeks; of those who were placed away in their graves, until grass grew over them and was harvested, and upon being disinterred, returned to life.

One remarkable instance is that of a famous holy man who, to demonstrate his ability to some distinguished men and convince the ruler of the province that he possessed this power over his psychic organism, apparently died and was placed in a sealed coffin, which was put into a vault, the entrance to which was also sealed and closely guarded by soldiers. At the end of six weeks, the time set by himself, the coffin was taken out of the sepulcher in the presence of

the Rajah and several other credible witnesses (English as well as native), and when the coffin was opened the body had every appearance of death, but after being slowly revived by his faithful servant, the ghastly looking and corpse-like being raised up in the coffin and addressed these words to the skeptical Rajah: "Do you believe me now?" This phenomenon of self-hypnotism was witnessed by Dr. McGuggor, and full details of it given in his "History of the Sikes."

The effect of self-suggestion is a most wonderful phenomenon and there can be no question that sickness and even death are caused by it. The following instance related by Dr. Hacktuck:

A Frenchman had been condemned to death for committing some crime, and, his friends wishing to avoid the disgrace of a public execution, consented to be made the subject of an experiment. It was stated to the condemned man that it was decided that he was to be bled to death. The executioner, after having bound him, bandaged his eyes, and after his arm had been slightly pricked a small stream of warm water was made to trickle down it and drop into a basin, the assistants all the while keeping up a continuous comment on the supposed weakening

condition. "See how pale he looks. He is getting faint; his heart is beating slower and slower; his pulse has almost stopped," and numerous other remarks of this sort. In a few minutes the miserable man died with decided symptoms of heart syncope from loss of blood without having lost a single drop, a victim of suggestion.

Bear in mind that in the use of Auto suggestion you gain the mastery over self in exactly the same manner that you would give suggestions to others. Make the suggestion forcible and positive; if you are alone speak in a low tone of voice to yourself and convey the suggestion to yourself, as you would were you hypnotizing another. Let quiet and restful state be present. You will work wonders with yourself in a very few trials, and in time will gain a perfect mastery.

It is mastery over self that gives one that confidence in self by which they manifest by their presence alone, or by their writings even, or their thoughts, influence over others, while in the waking state it is very often called personal magnetism, and will become one great tributary of your success in life. It is hypnotism, not magnetism. A power to impress, through being in possession of that confidence and mastery of self

that has come to you through the hypnotic control, you have at different times exercised over others or through thoughts and confiding investigation, and thought upon the subject.

It is the wonderful power of soul transference possessed by one who has gained this mastery. To them is given the power of attracting others to themselves and to their interests. They control minds. They influence the opinions of others. They create friendship which lasts for all time.

They win their way to the hearts of individuals or to the hearts of the populace. They win love, affection, wealth, and power. They mould the will of others because they have the power to mould their own. It is the mighty force of mental suggestion which has led the world to call Lincoln, Blaine, Gladstone, Bryan, magnetic men. Their powers lay in the simple but mighty means they possessed, through mental suggestion, of impressing others coupled with impressing presence and well timed-utterances.

There was or is nothing of magnetism in this influence and power over others. There was or is nothing but this confidence induced by self mastery, which, through forms of lesser hypnotism, have impressed

and through this soul-power of the one, brought into touch, and moulded the souls of many.

It is Anto suggestion, then, which has led to the mastery of self with subsequent power over others. It is through Anto suggestion that many a verdict has been rendered that puzzled at the time the judge, and at no very great distant date, the jury, who at the time were nothing more or less than automatons who responded to the suggestive appeals of a master at the bar.

Recall to mind, if you will, the many wonderful manifestations you have seen and have known of suggestive means in the church itself, used to induce a state of mind among the people favorable to the reception of its creed. Note, if you will, the oft repeated sense impressions made manifest at the hour of mass, by the magnificent frescoes, the arched roof, the grand altars, the silent marble turned to Saint. The subdued light which, passing through the tinted panes, falls so gently, so calmly upon those gathered there. The soft, subdued music drawing out the soul as music can, by bringing through its inductive charm tones and almost holy calm, senses captivated, receptive state induced. Suggestion sways and moves.

HYPNOTIC INDUC-

TION of CATALEPSY

HYPNOTIC INDUCTION OF CATALEPSY.

Stand behind your subject as he stands upon his feet, gently close his eyes with your fingers, make a few light strokes over his eyes, and say to him: "Your eyes are shut now, do not open them." Place the fingers of the right hand upon the back of his neck, pressing the spine gently, the fingers of the left hand on the back above his hips, also pressing the spine, then in a firm, positive voice say: "Rigid, rigid, every part of your body is getting rigid, rigid, rigid, stiff, stiff, then stroke the arms and limbs downward, all the time keeping your mind well intensely concentrated upon the subject. Hold the thought firmly in your mind that he is, and will get rigid. "Now my will is drawing you back gently, you are falling gently backward. I will catch you, you will not fall; my influence is drawing you back, and you will fall rigid and stiff in my arms. Do not fear I will catch you, but you are stiff from head to foot."

Your subject will, if susceptible to your influence, fall back stiff into your arms, you hold him and repeat the suggestion: "You are stiff and rigid; you can pay no heed to anything, but my voice; you are stiff as a board, you heed nothing but what I say to you."

Thus in an emphatic tone of voice, you can continue these suggestions as necessary; your subject is in a state of catalepsy. You may suggest sleep, and at the same time perfect freedom from strain. You may place his head upon one chair and his feet upon another, and suggest, that while he is rigid and stiff "there is no strain, no effort, but sleep, quiet sleep."

You may now awaken him by saying: "I am now about to awaken you. You will feel your muscle relax, and you will drop gently to the floor, and when you do, you will be wide awake, feeling all right, no soreness, all right." His eyes will open, as you suggest, just as he touches the floor, and you should explain to him that he has been in a state of catalepsy, and that at some future time you will place him again in the same state, when he will sustain a heavy weight without difficulty; and that his sleep will become deeper and more profound each time you place him in that state.

Do not keep the subject in a cataleptic state too long. Should he not awaken by the above suggestions, slap your hands loudly at the side of his head, and say in a firm voice: "Wake up! Wake up! All right!"

TELEPATHY.

TELEPATHY.

Telepathy, or "soul telegraphy" is the transmission of a message from one being to another, through the psychic power of the lightning-winged soul, the subliminal self. It is a power inherent in every human being, who is in possession of his faculties, whose soul is not bound, and enables him to transmit his thoughts to another through the medium of the original wireless telegraph, which is as boundless in its extent as the universe, and the soul set free with more than lightning speed, carries the message to its destination and returns with its vaporish answer.

It will transmit the emotions, the wishes, the thoughts, the longings to another and return laden with the impressions made upon it, and with intelligence without. Telepathy knows no bounds when the conditions are favorable to its mystic manifestations, and is most successfully accomplished during a total suspension of the action of the physical; the soul is thus set free.

It matters little then whether the principals of this mysterious phenomenon are near to each other, as are the corners of the globe, so long as the psychic affinity exists between

them, the message is sent, the answer comes, there is no space, the soul does not leap at a bound.

It is an undisputed fact that by an effort of the will and deliberate concentration of mind, one person can, through his soul flight, transfer or prompt his thought to another. That transference is telepathy.

It is through this power, that second sight, reading the past and present, and I believe the future at times, of other minds is manifested.

In every day life these strange phenomena are seen and felt. How often it happens we meet one of whom we form an opinion, a feeling of distrust or dislike, this inherent power is in nearly all of us. Are you ever wrong in the estimate of that individual? Very seldom, if ever, and yet at the time you are unaware of the detail and the reason from which the opinion is formed; there is no affinity there.

You may by mental suggestion mould them with your power, you are forewarned. We often define the meaning of a face without knowing why; we recognize conditions of happiness or sorrow instantaneously without realizing the details of our impressions. You

often read the wish and thought of another, and cannot tell why or how. How many times in conversation with another, have you read their very thought and remarked: "Why, you took the words out of my mouth." In this instance there is affinity; with soul going and coming to soul, telepathy; in these instances the milder power of hypnosis.

Thus acts the soul with its capabilities of spaceless action, upon another soul with which it is in affinity. In the higher power of telepathy where affinity exists, where the psychic forces are en rapport, the possibilities are most wonderful; when the mind is deeply concentrated upon some distant person. The sudden coming into consciousness of an absent friend, who appears very soon after, is proof of the action of the psychic force at a distance where, by deep emotion and concentration, the mind becomes so unstrung that ordinary means of perception through the physical senses is lost for the time being; the independent action of the soul comes on; it may, it does, take its flight; it is temporary into hypnosis. There may be but a moment of suspension of faculty, but during this moment the spell is on and brought about through the intensity of concentration upon the soul of that other one, and the capabil-

ities of communicating these thoughts, these impressions and influences through the soul set free, became possible. Thus you will see nothing of the physical in these manifestations; the physical cannot act at a distance; it is but the action of the mystic soul.

It requires, then, no stretch of the imagination to believe that where the normal senses are suspended, if but for a moment, the soul may take and receive and transmit communications, independent of the physical being.

The soul cannot perish; it will live, the spiritual essence, forever and forever. The soul is sent out into space by that power brought about through perfect confidence in and mastery of self. Without this mastery and confidence one can accomplish nothing; with it, all can be accomplished. No special effort is necessary further than confidence and concentration. Gently sit down and call up the individuals with whom you wish to communicate; concentrate your mind upon them until their pictures stand before you.

Vividly picture them until plainly you can see them. Your soul will in some measure meet their soul, not in perfect rapport perhaps the first time, but gradually the affinity will become stronger and stronger

and more perfect each time, until en rapport with one another the communications come.

Perfect transmission may be brought about, no matter what the distance, if a time is agreed upon between the two. It is a mighty power this; it is yours, my reader, as it is the possession of thousands, who already use it.

MEDICAL HYPNOSIS

MEDICAL HYPNOSIS.

Moulded as we are to a great extent by ante-natal suggestion, is it to be wondered at that we are so susceptible to the power of suggestion when developed?

Psychological research has demonstrated for a certainty that so-called maternal impressions are but maternal suggestions, and that the only method of eliminating those characteristics or predispositions, which have through heredity been instilled into every fibre of one's physical and mental being, is through suggestion in some form or other possible of elimination in the developed individuals.

Peculiar traits and types are bred in the exalted human, as well as in the lower order of animal life, and the great mistake has been and is made that the human parent has neglected in painstaking care, the breeding of their own progeny, while making a very scientific study of and taking the utmost care in the breeding of their own domestic stock. Thus it is that hereditary as well as acquired traits or peculiarities come under the magic power of suggestion. The cigarette or tobacco habit, the drink habit, the morphia habit, kleptomania, or any unnatural, vicious or injurious habit, stammering, nervous asthma, ovarian pain, sleeplessness, St. Vitus

dance, hysteria, all eye affections due to nervousness, the pains of childbirth, even, are cured by suggestion of soul to soul, while in the receptive state.

This power, potent in all of us, subtile and invisible as it is, is "the lever that moves the world." It is the unseen soul and we all have felt its influence.

Those of you who have never made a study of this mystic science have known and felt in your associations with others that they or you possessed this power. You have noticed that there are some over whom you have exerted a greater influence than others, and that there were people who seemed to exert a greater influence over you than did others.

This is the key to success, the use of this power.

See to it, that through mastery of self and confidence in self that they and not you are the one to receive this soul power.

You may by exercise of this power through hypnotic influence raise the hereditary neurotic up and out of their distress. You may through the soul mastery of suggestion unloose their bonds. You may bring them out of the darkness and misery of the conditions brought about through their de-

praving birthright up into the light that only an unburdened soul can enjoy, and the results of this power manifest upon conditions born in the subject, are as wonderful as are the results of suggestion upon those conditions acquired after development.

The methods employed in hypnotic healing are all based upon the controlling force of one soul over the other. Nearly all use passes, gently and soothingly down over the parts affected.

Each one has methods peculiar to himself or herself. The idea is to soothe by the hypnotic power of suggestion through the eye, the gesture, facial expression, speech or the mystic will, you soothe, unburden, take off the strain.

MANIFESTATIONS.

MANIFESTATIONS.

I attended a gathering of people calling themselves Christians but a few weeks since, who were gathered for a few days' outing in the name of their Savior. The surroundings were all that they or their God could desire. A grand poem of nature surrounded them. The towering forest trees whose symmetrical branching limbs hung heavy with a velvety verdure, stood just thick enough upon a gently sloping plateau, backed by a heavily wooded hill. A spring, from which poured a crystal stream of water as pure as a snowflake and as cold, burst its earthly bounds almost in the center of this sylvan grove, and its waters rippled laughingly down to the placid river, which, like a broad ribbon of glistening silver, it welcomed to its bosom.

In the midst of all this grandeur of nature's beauty stood a tabernacle, and surrounding it upon three sides were the temporary houses of the holy campers. The grounds were crowded with people, all kinds and sizes.

The tabernacle as I approached it, being attracted thereto by strange, weird and peculiar sounds, was also crowded. Upon a platform at one end of the covered space were standing a motley, and from what I saw of

them, a suggestive, twenty or thirty, black and white, men and women, and Egyptian sun never looked down upon the antics of the howling dervish, or the mysterious incantations of its far-famed fakirs or soothsaying priesthood, and gazed upon a more peculiar scene. With elevated arms and clapping hands, at times some dancing, some whirling, some bowing forward, some backward, some moaning, some shouting, some laughing, some crying. They, as a whole, made a most impressive picture. In their midst was their master, for the time being at least, a man who ruled them, who moulded them and many in that large assemblage, as the sculptor moulds his clay. Out in one of the aisles stood a young woman with arms extended and hands in spasmodic action, her eyes raised toward the roof; her head bent backward at times, until she appeared to be ready to fall; her lips moving; her whole face wreathed in smiles of enravishment. She had occupied that spot for hours. She was under a spell. She was enravished, was in a state of ecstasy; she was under the power of a master in Hypnotism. Her soul was en rapport with that of another. Was that other the Christ? I saw her during that afternoon, when the power was on them all,

fall prostrate on the straw-covered floor of that "temple of what?"—fall among others who were already down, and who shouted their Hosannas when another sanctified one fell among them, exhausted or overcome. They gave up their gold and their silver and their nickles and their copper. They gave up their gold watches and their silver watches and their Waterburys. They gave up their jewelry. To whom? To a man, who, by seductive and persuasive suggestion while they were under his hypnotic power, while their souls were his to mould, used them for his purpose that afternoon. It may have been for the benefit of the church of Christ, and for the furtherance of that mighty gospel which has done so much to civilize the world. This was just one afternoon and only a part of it; I have seen many such under the same banner.

Those grand old trees with their tower-
ing tops,
And the deep wooded hills behind,
With the purling stream from the syl-
van spring,
And the river, as it 'round them winds,
Have sheltered and watered for many a
year,
Those campers who come and go;

And are waiting in grandeur for another year,

To shelter and water the mystic show.

No, this is not overdrawn. "The lever that moves the world," the world of commerce, the world of politics, the world of religion, the world of love, the world of hate, has, does, and will move them.

The "Assassin Sultan" of Turkey, Abdul Hamid, made a study of Hypnotism from his boyhood, becoming a confirmed adept in magic, and through its power gained that luxurious throne and the imperial harem. Vile and unworthy as he is, his knowledge of the "Black Art" (it's black indeed if so used) led him to power. The Prince of Talial, a minister of the Sultan, and governor of Crete, had a son who mingled with the extraordinary political world surrounding the palace of Abdul, and from knowledge gained through these sources, and from his own father, he makes the above statement in his book, "The Private Life of the Sultan."

Your subject will, when under hypnotic power, believe and hear and see and do just as you suggest. Your suggestions will turn him to a child or a philosopher. He may be

made to believe that he is a horse, a pig, a lion, or anything else within the realms of animal life.

Suggestion brings many hallucinations of sight. The subject may be made to see some one who is not in sight or present; or, those present may, through suggestion, be made to vanish as far as the consciousness of the subject is concerned; or, you may suggest that A, who is present, is not A but B, he will so recognize him.

The sense of smell may be so changed by suggestion that the most fragrant perfume becomes offensive, or that they smell strong ammonia for the delicate aroma of sweet violets or the perfume of new mown hay.

Sight, hearing, all the senses, ideas, hopes, aspirations, acts and deeds, are all at the will of the master.

“The lever that moves the world.”

LOOKING IT OVER.

LOOKING IT OVER.

In reading other works on Hypnotism you will note that the soul power is called personal magnetism, or magnetic influence, or mental magnetism. If you will keep in view the fact that whenever or wherever you read or hear these words, that their true scientific, psychological meaning is SOUL POWER, not magnetism. It will be of great help to you in reading any of the many valuable works on Hypnosis.

It is through the powerful influence of mind that the soul is sent upon its mission; and it is secondarily the receptive mind that is acted upon by the soul of the subject.

This is the true theory of Hypnosis. Not many years since, this power was known as Mesmerism; later as Braidism, and as Magnetism. As I have stated, Prof. Reynolds, my first instructor, taught that this power was nerve power. It was, as you have learned, soul power. It might as well be named for Prof. Reynolds as for Mesmer or Braid, or the Magnet. The receptive state was brought upon the subject by fixation of thought or gaze, by these methods almost as surely as under the methods of to-day, but suggestion then in some form brought about the manifestations as they do to-day, and did

in the ages past; and it is through the wonderful workings of mental suggestion, or soul transference, that the word "magnetism," has been, and still is so freely used.

When we realize and thoroughly understand that the sexual or physical body is subservient to the mind, and that the mind is subservient to the soul, as I trust by this time we do, we have the key that unlocks the dark, hidden mysteries of the occult past, and turns on the brilliant searchlight through that great dynamo of psychological research and investigations of the present age.

We, all of us, have very many reasons for believing and knowing that there are so great a number of peculiar types of people that it may almost be truly said, "there are no two alike." It would then be very reasonable to suppose that no one peculiar method could or would be successful in so many vastly different types and characteristics as are presented by the genus Homo.

As you go on with your study and investigations—and particularly the working—of this subject, methods will come to you "thick and fast;" methods adapted to the individual subject; methods adapted to the many, and methods which will be as successful as any you may have seen in print.

It is a deep and fascinating subject; one in which you will never lose interest; one which will broaden your mind, brighten every intellectual faculty, strengthen your physical being and set free the untrammelled soul.

“The proper study of mankind is man.” Not the dual man only, not the sexual or physical or mental man, but the complete man; that trinity exalted by the Omnipotent Creator.

It indeed is a proper matter for study and for thought. The more one can see and feel, the more one can know; the more thorough the investigation, the more settled and fixed the resulting conclusion.

So in the study of this science: the farther you may penetrate behind the mystic veil, the brighter the light; the higher your flight, the broader your conception; the deeper you delve, the more fixed your conclusion.

Study not one man, but the many; use not one method, but any which may in your mind be adapted to the exigencies in each particular case.

When the receptive state has been induced, no matter how, the opportune moment is present; suggestion is the hand that strikes

the strings all in harmony with your soul; suggestion is at your command, the power is turned on.

Your thoughts, made known through any channel of suggestion, have attuned a responsive chord in the soul of that being, and they obey.

It is attraction of fixed attention in some form that induces the receptive state, whether it be the fixation of gaze or mind upon some object held for that purpose. A revolving mirror, the low, sweet melody of entrancing music, the modulated voice, the gesture, the winning sparkle of fascinating eyes, or the attractive hypnotic presence of one who has first mastered self, the monotonous roll of the breakers upon the shore, the purling of the brook, the rustling, plunging cataract, or the locomotive, that ponderous mass of almost living still, all have played their part in inducing the momentary receptive state, and at times to danger.

The presence of certain people, or the absence of others, induces calm at times, to many. To one in accord with nature and her wondrous works, "the silence of the mighty woods" breaths over him the mystic spell. In others, strange and inexplicable as it may seem, the mind is calmed, and strain

subdued, by the detonations and reverberations of the rolling, earth-rocking thunder peal, which in many others bring on strain or fear. I am one of those to whom the vivid lightning bolt, the tremulous, crashing thunder's cracking roar bring calm.

To me they combine the mighty grandeur of the great inspiring pyrotechnics of the all-powerful Creator, and the cannonade of heaven. I love them. There is impressive beauty in the storm to me, as well as in the calm, the mystic hypnosis of the begetter. Thus the receptive state in many ways is induced.

When induced, no matter how, is the time for suggestion to one's self, or the subject. Whether it be in the quiet of the home, the office, the stage, the pulpit, before the court, the schoolroom, or the street, no matter where. If the receptive state is on, suggestion opens wide the doors to power.

It would seem unnecessary to repeat. I would not, but that it is my desire to thoroughly implant in your minds all facts necessary, and that if, even through repetition, this knowledge and confidence be gained by you, my wishes have been accomplished, and you led up to the mastery.

You cannot fail to notice the important part suggestions play, in not only inducing the receptive condition, but in all later manifestations of the hypnotic state, no matter in what degree, from the lightest fascination to the deepest hypnotic sleep.

In Auto, or self suggestion, the same method holds good. One quietly and gently suggests himself into a receptive state, then through forceful and soulful suggestions brings about the conditions of mind and body most desired.

Thus comes the mastery of self; thus comes the confidence that so sets free your own power that it does not fail you when you wish to use it over others.

This confidence in and mastery of self strengthens and broadens one, and elevates him to that strength and height of power when his own soul is subservient to his desires, and, sent out by suggestion, lightning-like in speed and force, fulfills its mission.

In post-hypnotic fulfillment of suggestion made the subject under the spell of an operator, the incentive to carry out the suggestion comes so vividly that, without will of his own, but following the suggested will of the operator, he fulfills the requirement of

the suggestion, if it be within the bounds of possibility so to do.

Thus, through all stages of hypnotic state, the soul power meets the response the operator desires, and brings about through suggestion accepted and acted upon by the subservient subliminal self, all the many phenomena made manifest through this potent force.

The wonders of the clairvoyant state are but the workings of the soul, sent out by suggestion to perceive, and then return with its unerring message. Distance adds no obstacle. As in telepathy, the only requisite is the power sent affinity bound soul, through whose wonder-working manifestations all hypnotic results are obtained.

Is there, in hypnotic manifestation, a philosophical explanation of that belief of the ancient races of the earth, in transmigration of soul?

In that magnificent revel of mind of Wm. H. Story, with which I bring to a close this work, Cleopatra, the much loved, and loving Egyptian Queen, gives expression to the ideas prevalent among those people. I append it hereto because of its beauty and descriptive strength.

CLEOPATRA'S
DREAM.

CLEOPATRA'S DREAM—A REVEL OF THE IMAGINATION.

(It is something that will bear reading over and over again as a pure psychological study. The words are those of a lunatic, the logic that of love, the story that of a philosopher.)

Here, Charmian, take my bracelets;
They bar with a purple stain
My arms. Turn over my pillows—
They are hot where I have lain.
Open the lattice wider,
A gauze on my bosom throw,
And let me inhale the odors
That over the garden flow.

I dreamed I was with my Antony,
And in his arms I lay;
Ah, me! The vision has vanished—
Its music has died away.
The flame and the perfume hath perished—
As this spiced aromatic pastille
That wound the blue smoke of its odor
Is now but an ashy hill.

Scatter upon me rose leaves—
They cool me after my sleep;
And with sandal odors fan me
Till in my veins they creep;

Reach down the flute, and play me
A melancholy tune,
To rhyme with a tune that has vanished,
And the slumbering afternoon.

There, drowsing in golden sunlight,
Loiters the low, smooth Nile,
Through slender papyrus, that cover
The sleeping crocodile;
The lotus lolls on the water,
And opens its heart of gold,
And over its broad leaf pavement
Never a ripple is rolled.
The twilight breeze is too lazy
Those feathery palms to wave,
And yon little cloud is as motionless
As a stone above the grave.

Ah, me! This lifeless nature
Oppresses my heart and brain.
Oh, for a storm and thunder
For lightning, and wild, fierce rain!
Fling down that lute—I hate it!
Take rather his buckler and sword,
And crash them and clash them together
Till this sleeping world is stirred.

Hark to my Indian beauty!
My cockatoo, creamy and white,

With roses under his feathers
That flash across the light.
Look, listen, as backward and forward
To his hoop of gold he clings;
How he trembles, with crest uplifted,
And he shrieks as he madly swings.
O cockatoo, shriek for Antony!
Cry, "Come my love, come home!"
Shriek, "Antony! Antony! Antony! Antony!"
Till he hears you even in Rome.

There, leave me, and take from my chamber
That wretched little gazelle,
With its bright black eyes so meaningless,
And its silly tinkling bell.
Take him—my nerves he vexes—
The thing without blood or brain,
Or by the body of Isis,
I will snap his thin neck in twain!

Leave me to gaze at the landscape,
Mistily stretching away.
When the afternoon's opaline tremors
O'er the mountains quivering play—
Till the fiercer splendor of sunset
Pours from the west its fire,
And, melted as in a crucible,
Their earthly forms expire—
And the bald, blear skull of the desert

With glowing mountains is crowned,
That, burning like molten jewels,
Circle its temple round.

I will lie and dream of the past time,
 Aeons of thought away;
And through the jungles of memory
 Loosen my fancy to play,
When, a smooth and velvety tiger,
 Ribbed with yellow and black,
Supple and cushion-footed,
 I wandered where never the track
Of a human creature had rustled
 The silence of mighty woods,
And, fierce in a tyrannous freedom,
 I knew but the law of my moods.
The elephant, trumpeting, started
 When he heard my footsteps near,
And the spotted giraffe fled wildly
 In a cloud of yellow fear.
I sucked in the moontide splendor
 Quivering along the glade,
Or yawning, panting, and dreaming,
 Basked in the tamarind shade,
Till I heard my mate roaring,
 As the shadows of night come on
To brood in the tree's thick branches,
 And the shadow of my sleep was gone.
Then I roused and roared in answer,

And unsheathed from my cushioned feet
My curving claws and stretched me,
And wandered my mate to greet.

We toyed in the amber moonlight

Upon the warm, flat sand,
How powerful he was, and grand!

His yellow eyes flashed fiercely
As he crouched and gazed at me,

And his quivering tail, like a serpent,
Twitched, curving nervously.

Then, like a storm he seized me,
With a wild, triumphant cry,

And we met, as two clouds in heaven,
When the thunder before them fly.

We grappled and struggled together,
For his love, like his rage, was rude;

And his teeth in the swelling folds of my
neck

At times, in our play, drew blood.

Often another suitor—

For I was flexile and fair—
Fought for me in the moonlight

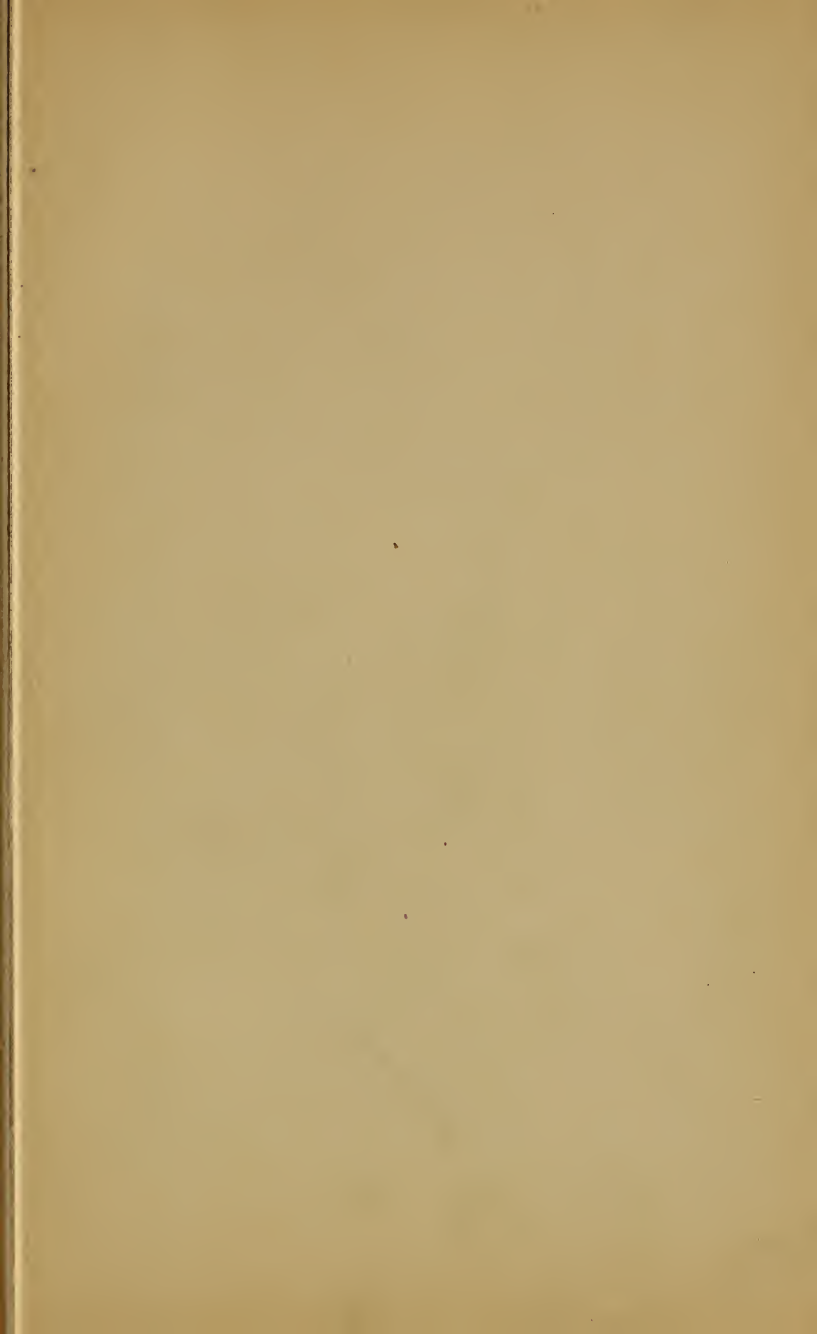
While I lay crouching there,
Till his blood was drained by the desert,

And, baffled with triumph and power,
He licked and lay beside me

To breathe him a vast half hour.

Then down in the fountain we loitered,
Where the antelopes came to drink;
Like a bolt we sprung upon them,
Ere they had time to shrink:
We drank their blood and crushed them,
And tore them limb from limb,
And the hungriest lion doubted
Ere we disputed with him.

That was a life to live for!
Not this weak human life,
With its frivolous, bloodless passions,
Its poor and petty strife!
Come to my arms, my hero?
The shadows of twilight grow,
And the tiger's ancient fierceness
In my veins begins to flow,
Come not cringeing to sue me!
Take me with triumph and power,
As a warrior that storms a fortress—
I will not shrink or cower.
Come, as you came in the desert
Ere we were women and men,
When the tiger spell was on us,
And love as you loved me then





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